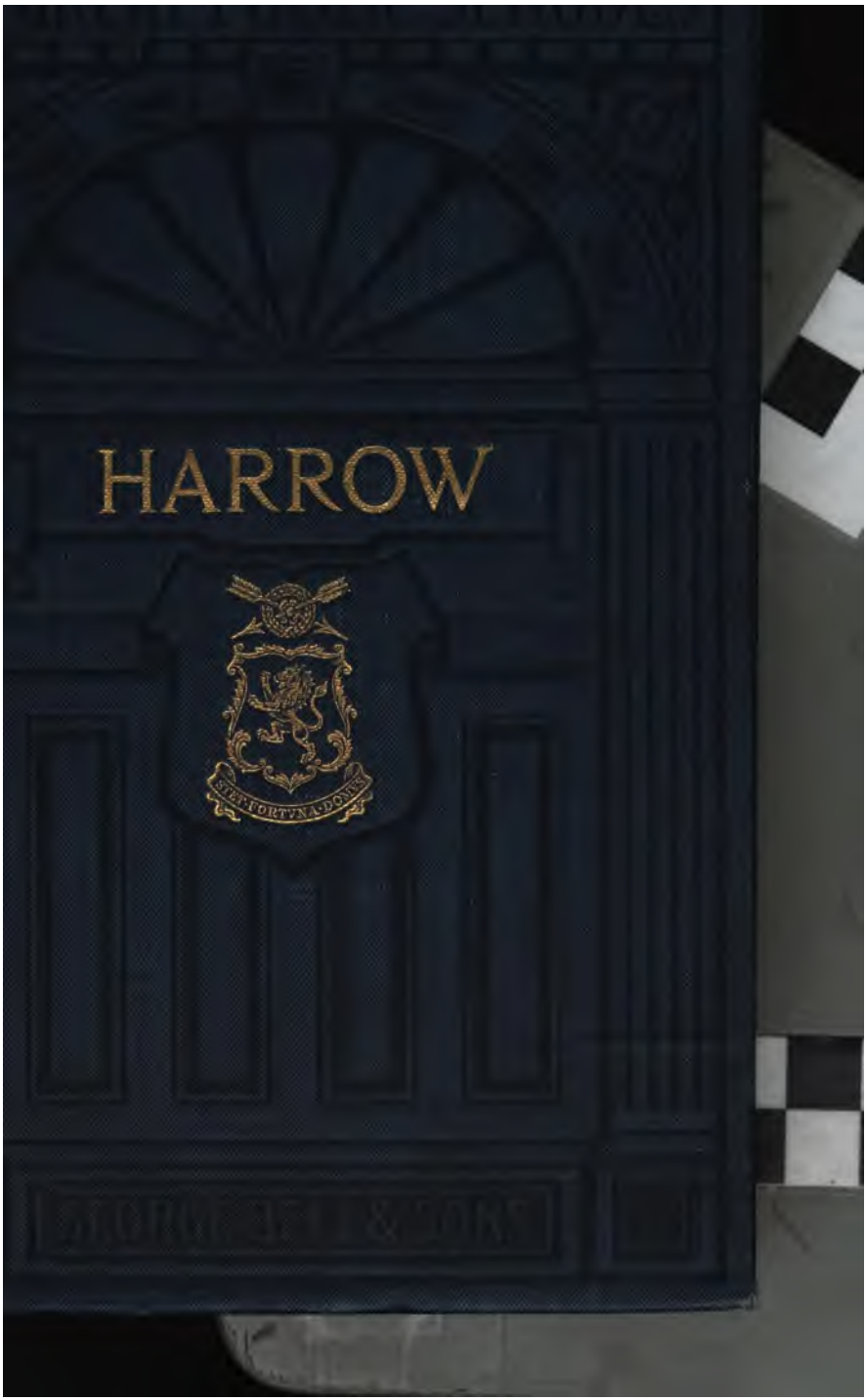
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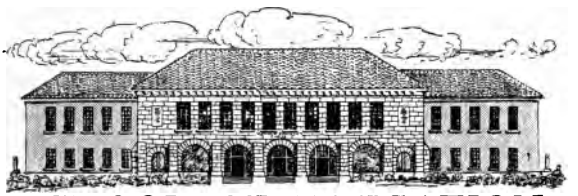

HANDBOOKS TO
THE GREAT PUBLIC SCHOOLS

HARROW

GEORGE BELL & SONS
LONDON: YORK STREET, COVENT GARDEN
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Photo.

ills and Saunders.

HARROW

BY

J. FISCHER WILLIAMS, M.A.

SOMETIME FELLOW OF NEW COLLEGE, OXFORD
AND SCHOLAR OF HARROW SCHOOL

WITH FORTY-EIGHT ILLUSTRATIONS FROM PHOTOGRAPHS,
OLD ENGRAVINGS, AND WATER-COLOUR DRAWINGS

LONDON
GEORGE BELL AND SONS
1901

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Photo. *Hills and Saunders.*

HARROW-ON-THE-HILL FROM THE WEST.

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CHISWICK PRESS: CHARLES WHITTINGHAM AND CO.
TOOKS COURT, CHANCERY LANE, LONDON.

TO

F. C. S.

THIS BOOK IS DEDICATED.

SEAL USED BY THE FIRST GOVERNORS OF THE SCHOOL.

PREFACE

THIS book is an attempt to give an intelligible account of Harrow School to non-Harrovians and to Harrovians who may care to have some notice of the School in a small compass. Its author is under great obligations to the "Book of Harrow School," issued two years ago under the auspices of Mr. Howson and Mr. Townsend Warner and to Mr. Thornton's "Harrow School and its Surroundings;" and most generous help has been given by the Master of Trinity, Mr. B. P. Lascelles and the Rev. F. C. Searle. The account of the early School history contains some new matter, but the later history is largely secondhand. Much of the account of the School life is based upon personal experience, and may therefore claim, in a sense, to be trustworthy. I say "in a sense" because probably no two men's experiences of a great public school are exactly similar: the school is too large and many-sided for everyone to receive the same impression. Further, there are swift changes in few years, and although every effort has been made to keep what may be called the official intelligence accurate, it is probable that there are subtle differences of atmosphere in the school of to-day from the school of twelve years ago, such as my memory recalls it.

J. F. W.

January, 1901.

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Photo.

HARROW

INTRODUCTION

THE WORK OF A PUBLIC SCHOOL

A "PUBLIC SCHOOL" is an educational institution peculiar to British life. What constitutes a public school no one has ever defined precisely, though probably most men in these islands and the colonies have a clear idea that certain schools are "public schools" and certain others are not. There is an Act of Parliament which seems to imply that Eton, Winchester, Westminster, Charterhouse, Rugby, Harrow, and Shrewsbury are public schools, but no sane person would suggest that these names exhaust the list. One thing about public schools is clear, and that is that the adjective "public" throws little or no light on their nature. The schools are not open to the sons of any member of the "public." To most, if not to all, "public schools" admission is gained by means of an entrance examination and by the payment of not inconsiderable fees. Further, to pass the examination and to pay the fees is not enough; in most cases, unless a boy lives with his parents or guardian in the neighbourhood, he must be admitted into one of the boarding houses; and the capacity of these is limited.

Again, the Headmaster has a discretionary authority to refuse to admit a boy of undesirable antecedents. True, this authority is rarely, if ever, exercised, but its existence is inconsistent with any general right of the public to claim admission even on passing the examination and paying the fees.

Again, the "public schools" are not under continuous public control: Parliament has legislated with regard to them, but Parliament can and does legislate for everybody and everything "public" or "private." No government department, no elected body, has any voice in the management of a public school. Even now, when the powers of the Education Department are being extended over the field of secondary education, an optional submission to inspection seems to be the most that the public schools are asked to concede to the public. The public schools spend no public money and no public body controls them.

And yet there is a sense in which the public schools are a public possession. They have played, and they have still to play a great part in the national life. They are to a great extent the result of the British character, and they have in their turn reacted upon the British character and deepened and strengthened certain features of it. In the widest sense of the words they are a national institution; no account of modern England or the British Empire would be complete, did it not give prominence to the public schools.

What, then, are the common characteristics of the schools that men know as public schools? It may be useful to enumerate a few of them.

First: they are schools for boys. No girls' school could, in the popular acceptance of the term, be called a public school, and a school where the co-education of the two sexes is carried on could not conform to the essential conditions of a public school.

Second: the boys' ages range from twelve or thirteen to eighteen or even nineteen. This was not always so. In early times boys came earlier and left earlier. A hundred years ago boys came earlier and left at the same age as now. But at present, in the ordinary "public school," the age of the boys is from thirteen to eighteen, and a boy's earlier education is carried on sometimes at home, but usually in an independent privately owned and managed "preparatory" school. Consequently the education given at a public school is what is generally known as "secondary."

Third: a public school must have a certain fairly large number of boys. Nowadays probably no school with less than eighty boys would be recognized as "public," though in this connection it must not be forgotten that tried by this test Harrow and Westminster for some years in this century would not have counted as public schools.

Fourth: a public school is not the property of a private individual or group of individuals. It may be the property of a company incorporated nominally for commercial purposes, and in that case it is sometimes called a "proprietary" school, but in general a public school has been established either by a pious founder, king, peer, bishop, or commoner, or by the deliberate constitution of what the law knows as a charitable

trust, and it is controlled as a trust by a corporate governing body which in the eye of the law is immortal and possesses a personality distinct from that of its individual members. True it is, that it is conceivable that a private person might establish and conduct a school which in all other respects should conform to the conditions of a public school, but should be handed on from father to son or chosen successor, but in practice such a school could hardly hope for permanence. Indeed, the best proof of its impossibility is that, strong though the tendency has been to imitate, no private school has ever in popular estimation been confounded with the public schools.

Fifth: the boys at a public school have a certain liberty and even autonomy. They pass many hours of the day away from the class rooms and not under the eye of a master. They organize and manage their own games. They have a disciplinary system of their own. They enforce their own penalties; sometimes they give their own rewards. A school where a boy's life is controlled at every point by a master, however long ago it may have been founded, however excellent the work it does, is not a public school.

These, then, are some of the characteristic conditions of a public school, and therefrom flow certain results which may be taken as the outward and visible signs of the existence of these conditions.

The boys at a public school belong to the wealthy or professional classes; internally the society of a public school is democratic in the sense that wealth or birth give little or no advantages, but in relation to

the nation at large a public school is an aristocratic institution. This is the inevitable result of the conditions already stated. As society is now constituted, the children of the less wealthy classes cannot pay the fees that are necessary when a boy has to be boarded and taught from the age of thirteen to the age of eighteen. These expenses are heavy even when a boy is lucky enough to receive an education in part gratuitous as being "on the foundation" of a public school, and in any case the child of poor parents cannot afford the expensive preparation that is necessary in order to pass the competitive examination for admission on the foundation of the school. Further, the child of poor parents cannot be spared from wage-earning during the time that a wealthier boy is at a public school.

Again, a large proportion of public school boys go up to either Oxford or Cambridge. And perhaps this relation to Oxford and Cambridge is the most easy and popular test of what is a public school. Oxford or Cambridge is looked upon as the natural sequel to a public school career; the curriculum of a public school is framed with a view to the examinations of those universities. Perhaps this relationship is not so strong nowadays as it was forty years ago. Many professions—notably the army and the navy and the different branches of civil engineering—claim a boy too early to allow him a university career, and the public schools have set themselves to train boys directly for life and not exclusively for the universities. But the full results of this change of direction are

perhaps not yet worked out, and at present the proportion of public school boys who go to Oxford or Cambridge is still large.

Another result of public school conditions is that, for the majority of boys, the training of character rather than direct teaching is aimed at. A boy has a great amount of freedom at a public school, and the instincts of the ordinary boy do not lead him to learning. Curtail his liberty and you can teach him more; but you will do so at the expense of the free development of his character. In the case of a specially clever boy a public school usually gives special care to his teaching, so that he is as well taught there as he would be at any other educational institution—though perhaps not so well as under the old system of private tutorship or continuous association with men of intellectual eminence. But the majority of boys cannot be taught to the full extent of their capacity for absorbing information at a public school. Here, however, two things are to be observed: first, the teaching is probably much more effective at the present day than in the old days when the education was merely classical and therefore far removed from the ordinary boy's sympathies. And the great advance in the general standard of the teaching profession has worked a wonderful improvement in the efficiency of teaching. And this efficiency will in the future be increased many fold when it is more fully recognized that a young teacher must be taught to teach. Second, probably on the whole, boys are not taught more at other educational institutions than at the public

schools. This assertion is, no doubt, open to question, but it should be remembered that in the case of other educational institutions more prominence is given to teaching results, and also that there are many such institutions whose pupils are drawn not broadly from all the boys of a certain class, clever, indifferent, and stupid, but to which only boys who show a certain aptitude or zeal are sent. Now practically all boys of the wealthier and professional classes are sent to a public school. The manufacture of silk purses out of sows' ears is proverbially difficult, and there are many worthy boys at a public school whose brains it would pass the wit of man to develop. To parade these boys as examples of the failure of a public school training, is unfair to the system criticized.

Indeed, it may be noticed that there are not wanting signs of a wider recognition in education generally of the results of public school experience in this direction; with classes or forms of thirty boys or more who have evenings and many hours in the day to themselves, great efficiency of teaching for everybody is impossible, and the attempt to teach and do nothing else is not only foredoomed to failure in itself, but also neglects the whole aspect of that moral training which is the most important element in education.

One more outward and visible sign of a public school is to be noticed—and that is the claim which the school makes to the loyalty and enthusiasm of its members. The school is a permanent body, not merely in the lawyer's meaning, but in the sense that

it has gathered a body of tradition and a character of its own from its own local conditions and the perpetual succession of its members. This tradition and character are perhaps most clearly marked in the case of schools with the historical record of centuries, but they have formed themselves also with astonishing rapidity in the case of more modern schools. And if they rise easily they do not also easily perish. They set a great school in some measure beyond the reach of human accidents and follies, and the failures and mistakes of individual men.

Photo. *Hills and Saunders.*

HIGH STREET, HARROW-ON-THE-HILL.

From a zincograph *By N. Whitlock.*

HARROW SCHOOL AND CHURCH, ABOUT 1830.

CHAPTER I

FOUNDATION OF THE SCHOOL

"IN the year 1571 Queen Elizabeth granted Letters Patent and a Royal Charter to John Lyon, of Preston, in the parish of Harrow-on-the-Hill, for the foundation of a Free Grammar School at Harrow." In these words, familiar to every Harrovian, the Headmaster of Harrow, on Founder's Day, recalls to Harrow boys and Harrow men the foundation of Harrow School.

The question whether there may not have existed at Harrow an earlier school than that founded by John Lyon, is one which the present state of our antiquarian knowledge does not allow us to deter-

mine. It is highly probable that some sort of teaching was given, in a place so important as Harrow, to the children of the township; but there is no sufficient evidence that there was any school of which the Free Grammar School of John Lyon was in any real sense a continuation or restoration.[1] The School, as we know it, derives its corporate existence directly, and indirectly its constitution, from the Charter of John Lyon. Probably few Harrovians would have it otherwise. Tradition and sentiment have gathered round the figure of John Lyon. From what we know of him he is not unworthy of our reverence. It would be a poor exchange to give his characteristically Elizabethan figure for the indefinite glories of a previous ecclesiastical foundation.

John Lyon was born about 1514. He came of a substantial family.[2] A cousin of his, a Sir John Lyon, was Lord Mayor of London in 1534, and he himself inherited a considerable amount of landed property. In 1562 he was the largest landholder in Harrow, and in 1579 he was supposed to be the man best able to pay a forced contribution or "loan" of any in the parish. From this imposition he was saved by the intervention of his friend, Sir Gilbert Gerrard, Attorney-General, and afterwards Master of the Rolls, expressly on the ground that Lyon was devoting his substance to founding a school at Harrow.

Lyon made considerable additions to the land that

[1] See Appendix A.

[2] The legal description of Lyon as a "yeoman" only implies that he had not the right to coat-armour.

he inherited, but we do not know whether his purchases were made out of the savings of his income, or were the result of successful trading adventures.

His social standing was that of a cultivated country gentleman with powerful friends at Court. To his character his actions bear the best witness: sincerity and piety are written in every line of the Orders, Statutes and Rules that he made for his school at Harrow. He was a man full of the best spirit of the time at which he lived: charitable, pious, well educated, and with a deep sense of the need and value of education.

In the second half of the sixteenth century no public need was more pressing than the establishment of schools both to take the place of those destroyed by the ecclesiastical policy of Henry VIII. and Edward VI., and also to provide an education in harmony with the quickened intellect of the Renascence and the Reformation. The demand for more education coincided with a great diminution of the educational supply. The England of Elizabeth was incomparably more intellectual than the England of Edward IV., but the opportunities of education were fewer in 1560 than they had been a hundred years before. Lyon, and men like him in other parts of England, did what they could to make good the deficiencies of the country. This is not the place to set out a list of the schools that owe their birth to the age of Elizabeth; it is a list which could be equalled in no other century, except perhaps the nineteenth, and which constitutes not the least of the claims of the

sixteenth century upon the gratitude of the present generation.

Before the grant of the Charter on February 19th, 1571, Lyon had been spending some twenty marks a year on the education of poor children at Harrow; the Charter is the sign of his resolution to give his educational work permanence and a wider sphere. The Charter indeed in itself is more interesting to a lawyer than to a school historian: it is couched in the Latin of the Law; it gives the School, or rather the Governors, a corporate existence, with the title of "Custodes et Gubernatores possessionum et revencionum et bonorum liberae Scholae Grammaticalis Johannis Lyon in villa de Harrowe supra Montem;" it authorizes them to use a common seal, and to hold land in mortmain,[1] and generally confers the usual corporate privileges. The Governors are to co-opt, in case of a vacancy in their body, some fit and discreet person within the Parish of Harrow, or if they fail to do so, the Bishop of London is to nominate a Governor; and John Lyon is authorized to make Statutes and Rules for the School.

The first Governors were Sir Gilbert Gerrard, Attorney-General, William Gerrard, John Page, of Wembley, Thomas Page, of Sudbury Court, Thomas Reding, of Pinner, and Richard Edlin, of Woodhall.

The grant of the Charter was only the first step; the Governors got them a seal engraved with a lion rampant (no doubt a punning allusion to the Founder's name) and the noble motto (not unlike the *Deo Dante*

[1] See Appendix B.

Dedi of Charterhouse), *Donorum Dei Dispensatio Fidelis;*" but for the time being they were a corporate body without endowment or school.

The first endowment was in 1575, when Lyon settled land at Harrow after the deaths of himself and his wife, Joan Lyon, on the Governors of the School; he also settled some land at Preston similarly on the Governors, but only in the event of his leaving no issue behind him. In 1579 and in 1582, Lyon bought and settled more land on the Governors; but here, alas! we have to mourn what we must take to have been the one mistake of our Founder. This further land was "meadow grounds in Marybone Parish," but the profits of it were not to be applied to school purposes, but to the repair of the roads between Edgware and London, and Harrow and London. And some other land at Kilburn was settled on the Governors for the like purposes of road-repairing. A Harrovian is naturally tempted to regret this division of his Founder's charity; but rich endowments do not by themselves avail to make a school great, and the growth of Harrow almost unendowed is a fair matter of pride to Harrovians. In any case, our regret should not pass into criticism of our Founder's action. The repair of roads was a charitable object of the highest value when England was a poor country, and communications not yet made. However, in the result, what now is, or represents, a valuable London property is applied to the repair of highways, while the School, when compared to richer corporations, may be said to be

practically unendowed. It is interesting to notice that soon after Lyon's death, it was said[1] that Lyon had intended to endow the School with further copyhold land of the value of £50 a year, as money then was, but had been baulked of his intention by the refusal of the lords of the manors to allow an alienation that would have prejudiced their rights, and further, that the building of the School was "a work of charity which . . . John Lyon above all the . . . (other) charitable uses, most and principally affected."[2]

In 1590 Lyon drew up his Ordinances and Rules for the School. These are arranged under two heads: first come the Statutes or Ordinances dealing principally with the management of the School property, and the payments to be made out of it; and second, the rules for the internal discipline of the School itself, more directly educational in character.

The Ordinances give us a very pleasant picture of the care of our Founder for his work, and of the social circumstances of the time. The Governors are to meet once a year in the week before Easter at the School House, to read over the Ordinances and Rules, and see that they are properly kept. They are to appoint two surveyors, who are to be the estate managers, and whose accounts are to be yearly "entered and written into a fair large paper book, which book shall remain and be kept in a chest which shall stand in the house that shall be appointed for the

[1] See the answer of the Governors in the Chancery suit of 1611.

[2] See Appendix B as to Lyon's settlements on the School.

Schoolmaster of the said School, or in such other convenient place as the more part of the said Governors shall think meet." This same chest was to hold all the School deeds, and was to have three several locks and keys, of which each surveyor was to have one, and one Governor, chosen for two years, the third. In this chest [1] was also to be deposited the surplus of the School moneys, and the Corporation's common seal. These necessary business matters set in order, Lyon's Ordinances continue:

"*Item.* I do also further ordain and appoint, that the said Governors, or the more part of them, within one half year next after the decease of me, the said John Lyon, and Johan my wife, shall make and appoint one sufficient and able man, not under the degree of a Master of Arts, to be Schoolmaster of the said Free Grammar School, and also one other to be Usher of the said Free Grammar School, not under the degree of a Bachelor of Arts; which Schoolmaster and Usher shall continue in their several offices so long as they shall well and honestly behave themselves in the same offices; and shall have and receive for their several Stipends and Wages, such several sums of money as hereafter in these Ordinances and Rules shall be limited and appointed to be paid to them."

The next Ordinance assigns the Headmaster and Usher salaries of £20 and £10 a year respectively, if issue of Lyon survive him, but if he die without

[1] The chest is now (1900) to be seen in the Fourth Form Room.

issue (as he did) so that the settlement of land already made by him in favour of the Governors take effect,

"Then I will, and by these presents do ordain and appoint that . . . *First*, the said Keepers and Governors and their Successors shall yearly, after they take the possession and profits or rents of the said lands and tenements, bestow and pay unto a meet man that is sober, learned and discreet, to be chosen and appointed from time to time by them the said Keepers and Governors, to be Schoolmaster of the said Free Grammar School, Forty Marks[1] of good and lawful money of England upon the Sunday[2] next after the first day of May, and upon Sunday next after the Feast Day of All Saints yearly, by even portions, for his stipend and wages for teaching, ordering and governing of the Scholars of the said School." The Schoolmaster is also to have five marks for fuel of wood and coals every year, on the first of May. In like manner the Governors are to pay a meet man, to be appointed Usher under the Schoolmaster, twenty marks of stipend, and five marks for fuel.

Our Founder then proceeds to provide for the comfort of his scholars. He orders the Governors to spend five marks a year "in and upon good Charcoal, to be laid in between Midsummer and Bartholomew-tide, for the common use of the Scholars of the said

[1] A mark = 13*s.* 4*d.*

[2] It is interesting to notice that the payments are to be made on Sunday. A hundred years later this would probably have been otherwise (see the Sunday Observance Act, 1677).

School;" and further, the Governors are to see that "ten loads of wood, that is to say, six good loads of ash bavins,[1] and four good loads of tall wood, shall be yearly brought into the School House from my lands at Kingsbury, to and for the common use of the scholars," at the farmers' expense. And this scholars' fuel is to be "laid in meet places, to be appointed for that purpose, in summer time" for their use in the following winter.

Then follows a provision for the preaching of thirty "good, learned and godly sermons" every year for ever in the parish church, at a fee of £10 a year, or 6*s.* 8*d.* a sermon; "and if the said Schoolmaster, or the Vicar of Harrow for the time being," shall be approved by the Governors as a meet and sufficient man for the purpose, "and that he, the said Schoolmaster, can well and will do the same without any hindrance to his teaching in the said School," then he or the Vicar are preferentially to have the right of preaching the sermons, "and the said Ten Pounds for his pains therein;" and the sexton is to have 6*s.* 8*d.* a year for tolling the bell before the sermons.

After a gift of £20 a year to sixty of the poorest householders of Harrow by preference, and failing them, of Pinner, our Founder goes on to establish four exhibitions, to use John Lyon's own phrase, of £5 each, for[2] Harrow boys at the Universities. Two

[1] *I.e.* bundles of brushwood.

[2] Subsequently raised to £20 each (Lysons' "Environs," ii. 581), but now consolidated into one scholarship of £20 under the new Statutes.

of them were to be at Gonville and Caius College,[1] Cambridge, and two at such Oxford Colleges as the Governors should choose. The exhibitions were to be tenable during eight years' continuance at the University if the exhibitioners "do profit and go well forward in learning, or else to be displaced by the said Keepers and Governors, and others to be put in their room." The exhibitioners were to be chosen by the Governors of "the most apt and most poor sort that be meete; the poor kinsfolk of me, the said John Lyon, if any such be, and such as are born within the said Parish of Harrow, being apt to learn, poor and meet to go to the University, to be preferred before others." A later provision throws open these exhibitions to non-Harrovians if there be no one eligible at Harrow. "And all the said places, as well of Scholars in the said School, as of the said poor Scholars to have the said exhibitions in the Universities, to be indifferently appointed and bestowed by the said Keepers and Governors upon such as are most meet for towardness, poverty and painfulness, without any partiality or sinister affection, as they will answer before God."

The next provision shows clearly enough that Lyon contemplated the schoolmaster taking in paying scholars in addition to the free scholars, and so supplementing his not very munificent salary: "and a meet and competent number of scholars, as well of poor, to be taught freely for the stipends aforesaid,

[1] Lyon may well have known Dr. Caius, the second Founder of Gonville and Caius: he lived at Ruislip.

as of others to be received for the further profit and commodity of the said Schoolmaster, shall be set down and appointed by the discretion of the said Keepers and Governors from time to time." [1]

The next Ordinance deals with the building of the School House out of the rents of the settled land, concluding with an impressive exhortation to the Governors: "And for as much as it hath pleased Almighty God of His great and infinite mercy, as well to bless me with the lands and possessions aforesaid, as also to assist me with His grace to assure and dispose the same to the uses and purposes herein mentioned and specified, wherein I have sought only the advancement and setting forth the Glory of God, and the good example, benefit and furtherance, I do therefore, in the name of God, straitly charge the said Keepers and Governors which now be or at any time hereafter shall be, as they will answer before God and the Lord Jesus Christ, to be careful and faithful in the just and true disposition, execution and performance of all and singular the things herein mentioned belonging to their charge, and to see and provide that the whole profits of the said lands, the yearly rents and fines, and other commodities whatsoever thereof in anywise arising or coming, be wholly employed and bestowed to and for the uses, intents and purposes herein mentioned and declared, in the best and most beneficial wise that may be to their skill and knowledge; and if any overplus be, the

[1] See page 81.

same to be safely kept in stock towards necessary charges, and part thereof to be given and bestowed for the help and relief of poor marriages and other such good and charitable purposes within the said Parish of Harrow, at the discretion of the said Keepers and Governors."

Among the other Ordinances was one providing that only inhabitants of Harrow should be chosen Governors, and another establishing that the Master and Usher were always to be "single men unmarried,"[1] and to vacate office on marriage; while by two others the general government of the School was confided to the majority of the Governors, with an appeal in case of an equal division among the Governors, to the Archbishop of Canterbury.

Lyon's Ordinances are followed by his Rules for the school management. School was to begin at six, or as early as boys could assemble, taking into consideration the season of the year and the distance of their homes. The first thing in the morning after the boys are assembled, and the last thing before they depart, is to hear prayers distinctly read by some Scholar whom the Master shall appoint. But beside prayers, the Master, every night, was to give the boys the interpretation of three Latin words, to be repeated by them in the morning.

The Schoolmaster's duties were not to be confined to mere teaching: he was also to "have regard to the

[1] As Master and Usher were to live in the School House, this provision was more reasonable than one might at first sight be inclined to suppose.

 Books to be Read

manners of his Scholars, and see that they come not uncombed, unwashed, ragged, or slovenly; but before all things he shall punish severely lying, picking, stealing, fighting, filthiness or wantonness of speech and such like." The School was divided into five forms, of which the lowest was the first and the highest the fifth. There was also an unplaced class (this was before the days of entrance examinations) called the "Peties."

The programme of school work was purely classical: it is worth while to give it in full, as it well illustrates the taste of the time. There has been a revolution in educational tastes and methods since 1590, even within the limits of classical teaching.

The First Form:—Principles of Grammar, "Qui mihi Discipulus,"[1] etc.; and "within a while after," Select Epistles of Cicero, or Quinti Publii Parœmiæ, or Cato's[2] "Disticha de Moribus."

The Second Form (into which none were to be admitted that could not write):—Grammar, more advanced, Æsop's Fables, Cato, Erasmus's Dialogues, and Mancinus, "Carmina de IIII Virtutibus,"[3] and the writing out of "phrases," and making English into Latin.

The Third Form:—The rest of the Grammar,

[1] I do not know what book these words indicate; they look like the opening lines of some Grammar in verse.

[2] Cato Dionysius, a philosopher of the second century A.D.

[3] Otherwise the "Speculum de Moribus et Officiis," published in 1502, by Antonio Mancinelli, a Roman scholar, born 1452, died about 1506.

Terence, Cicero, "Ad Familiares," Ovid, "Tristia;" "and they shall be taught to write these four things out of their lectures: Propria, Translata, Synonyma et Diversa, and to make a verse."

The Fourth Form:—Cicero, "De Officiis," "De Amicitia," "De Senectute," "De Finibus," Virgil, Bucolics and Georgics, Horace, Erasmus, "De Rerum et Verborum copia ac de conscribendis Epistolis," Greek Grammar.

The Fifth Form:—Virgil, "Æneid," Cæsar, "Commentarii," Cicero, "De Natura Deorum," Livy, Demosthenes, Isocrates, Hesiod, Heliodorus,[1] Dionysius of Halicarnassus, Verses,[2] and Themes.[2]

The list suggests several reflections. Of the classical languages Latin is predominant: Greek only begins in the Fourth Form. The tyranny of what is called "The Golden Age" has not yet begun. Modern authors writing in Latin, and "post-classical" writers are to be read; Erasmus, Mancinelli, and Cato Dionysius go hand in hand with Cicero. Again, Cæsar, now often used merely to teach small boys grammar, is not read till the Fifth Form is reached, though the First Form began with Cicero. Of the Greek authors the most remarkable name is that of Heliodorus; one would hardly have supposed him a fit guide for youth, especially in Lyon's eyes; and the

[1] Flourished circa 390 A.D., bishop and novelist. Translated in France, by Amyot, in 1549, and in England, by Underdown, 1587. Only one edition in Greek of his works had appeared at the time of Lyon's death (Basle, 1534), so his inclusion is the more remarkable.

[2] Probably Latin in both cases.

Work and Play

entire absence of the poets except Hesiod, and the predominance of the orators is very striking. Imagine Greek without Homer, Æschylus, or Thucydides. But, indeed, our founder seems to have had a taste for didactic writing, witness Cato, Æsop, and Hesiod.[1]

Lyon had no wish to give his sons a smattering of knowledge: "In no lecture they shall be suffered to go on forward before that that is in hand shall be both sufficiently learned and understood." He seems also to have had a lively sense of the value of introducing a competitive spirit. Every day for an hour, either the Third, Fourth or Fifth Form was to be heard by the Schoolmaster propounding "questions and answers one to another of cases, declinings, comparisons of nouns, conjugations, tenses and modes of verbs, of understanding the grammar rules, of the meaning of proverbs and sentences, or of the quantity of syllables:" and "they which answer the first time shall propound the question the latter time; and they which do best shall go, sit and have place before their fellows for the time,"—"take-up" in fact.

As to play-hours, Lyon was a very Draco: "The scholars shall not be permitted to play except on Thursday only sometimes when the weather is fine, and on Saturdays or half-holidays after evening prayer; and their play shall be to drive a top, toss a hand-ball, to run or shoot (*sc.* with bow and arrow), and none other." And the School was not to break up for any longer time than one week at the great feasts in the year.

Lyon was, above all things, a devout son of the

[1] See Appendix C.

Church. Every boy was to be taught the Lord's Prayer, the "Articles of the Faith," the Ten Commandments, and other chief parts of the Catechism and principal points of Christian religion, first in English and then in Latin; and on Sundays and holidays (holy days) the master was to read a lecture out of "Calvin or Nowell's Catechism, or some such other book." Further, all the scholars were to come to church and hear divine service and Scripture read and interpreted, with attention and reverence; and he that did otherwise was to receive correction.

The language to be used in School and at play was seemingly to be Latin, at any rate it was not to be English. But this provision never seems to have taken hold of the School and given rise to a language as at Winchester.

Of monitors there were to be three: two appointed to note the fault of speaking English, and "other faults also" (these two were to give up their rolls every Friday in the afternoon), and one other privately appointed to note the faults and omissions of the other two. This last provision is perhaps the most open to criticism of any institution of our Founder.

Those who were unapt to learn, "after one year's painstaking with them to very small profit," were to be removed by their parents and otherwise employed. Thus early began the system of superannuation. And there were to be no girls taught in the school, Lyon would have no "co-education."

Corporal punishment either Master or Usher could inflict; our forefathers were to be caned on the hand

for small offences, while for more serious crimes, moderate chastisement with the rod was the remedy.

But that one of Lyon's rules which has had the most influence in the development of the School is that which provides for the reception of boys from out-

Photo. *Hills and Saunders.*

HARROW PARISH CHURCH.

side Harrow, or "foreigners." "The Schoolmaster," says Lyon, "may receive over and above the youth of the Inhabitants within the Parish, so many Foreigners as the whole number may be well taught and applied, and the place can conveniently contain, by the judgment and discretion of the Governors. And of the Foreigners he may take such stipend and wages as he can get, except that they be of the kindred of John

Lyon, the Founder. So that he take pains with all indifferently, as well of the Parish as Foreigners, as well of poor as of rich; but the discretion of the Governors shall be looked to, that he do."[1]

It will be seen that this fits in with the provision in the Ordinances, already noticed (p. 22), for augmenting the income of the Master.

By his last rule Lyon, like the wise man he was, gave a wide discretionary power to all future governors to amend, alter or abolish any of his ordinances and rules as the change of time may require, with the advice of the Master, and substitute others in their stead.

To the Ordinances and Rules six "articles" were annexed, which the Master was to recite to all persons who brought scholars to the School; they ran as follows:

"1. You[2] shall submit your child to be ordered in all things, according to the discretion of the Schoolmaster and Usher.

"2. You shall find your child sufficient paper, ink, pens, books, candles for winter, and all other things at any time requisite and necessary for the maintenance of his study.

"3. You shall allow your child at all times bow-shafts, bowstrings and a bracer,[3] to exercise shooting.

"4. You shall see diligently from time to time that

[1] *Sci.* "take pains with all indifferently."

[2] In case of dispute between master and parent these articles might be a very useful legal weapon.

[3] A sort of guard for the wrist used in archery.

 The Six Articles

your child shall keep duly the ordinary hours and times in coming to the School, and in diligently keeping and daily continuing of his study and learning.

"5. You shall be content to receive your child, and to put him to some profitable occupation, if, after one year's experience, he shall be found unapt to the learning of grammar.

"6. If your child shall use at sundry times to be absent from school, unless by reason of sickness, he shall be utterly banished this School."[1]

One or two conclusions may safely be drawn from this short survey of Lyon's Ordinances and Rules. The School was primarily to be a local school, and indeed in the sixteenth century, the state of the means of communication in England inevitably gave every school something of a local character. The School was, in the first instance, to provide for the gratuitous instruction of a fixed number of boys of Harrow and

[1] The similarity of these articles to those prescribed in 1570 by Sir Nicholas Bacon, Lord Keeper, and father of Francis Bacon, for St. Albans Grammar School (note, however, the provision in the St. Albans articles not included in those of Harrow, that if the scholar prove apt, his parents shall suffer him to remain "till he be completely learned") points to the conclusion that Lyon modelled his rules on those of St. Albans. Lyon would assuredly have known of Sir Nicholas Bacon's foundation, and he and Sir Nicholas certainly had a common friend in Sir Gilbert Gerrard. But the bulk of Lyon's rules do not appear to follow the St. Albans precedent. It must be remembered that Lyon would almost certainly have legal assistance in drawing up the regulations, and consequently, similarity of formal phraseology is not to be relied on as evidence that the one set of rules is based on the other.

the neighbourhood. The boys so to be taught gratuitously might be either poor or rich, though preference is to be given to the poor. The Founder, however, looks forward to a University career as the sequel to the teaching of his school. When he comes to the award of exhibitions at the Universities, he shows a marked preference for the poorer candidates. He also proposes to allow his own kinsfolk to profit gratuitously from his foundation, whether they were of the neighbourhood or not; but in practice no advantage seems to have been taken of this provision.

At the same time our Founder did not contemplate merely a local school. The ordinances and rules provide, according to the plan usually adopted in similar foundations of the sixteenth century, for the reception of non-local boys or "Foreigners"; and these boys from without are just as much a part of our Founder's scheme as the boys living in or near Harrow. Lyon intends that the stipend of the Schoolmaster shall regularly be augmented by the "Foreigners'" fees, and the ordinances and rules themselves contain indications that without these fees the Master's stipend would, in Lyon's view, be inadequate. The Master is to have forty marks, or £26 13*s.* 4*d.* a year. The fee for thirty sermons is £10. If £10 is the proper remuneration for thirty sermons, £26 13*s.* 4*d.* and gratuitous lodging is insufficient for a year's work by a man, whom the Founder himself presumes to be competent to preach those sermons. Again: the Master is to have five marks a year for his fuel. His stipend is forty marks, or reckoning in the fuel

 The Founder's Intentions

allowance, forty-five. Is it probable that the proper proportion of a man's income, after allowing for his

THE LYON BRASS IN HARROW CHURCH.

being lodged rent-free, to be expended for fuel alone (not including lights) in the sixteenth century was as high as one-ninth?

On the 11th of October, 1592, John Lyon died, childless. He was buried at Harrow Church: "Prayse be to the Avthor of al goodnes," says his epitaph, "who make vs myndefvll to followe his good example." In August, 1608, his widow, Joan Lyon, followed him. On her death the Governors entered on the enjoyment of their property, and the building of the School began.

Lyon had allowed the Governors £300, or three years' rent (reckoned from Joan Lyon's death), of all the land given to his charities, for building the School. It is perhaps unnecessary to record that, in their own words, "in their proceedings touching the same, they had fallen into the common error of builders,"[1] and spent more than double John Lyon's allowance. The conduct of the Governors seems not unreasonably to have given rise to the fear that they intended to take for school-building the rents of the land given for road-repairing, even after the expiration of three years from Joan Lyon's death, and a Chancery suit was instituted against them. The Governors made a valiant defence, and strove manfully to keep as much money as possible away from the roads and for the School that Lyon "most principally affected."[2] But Lord Ellesmere turned the usual Chancellor's deaf ear to appeals to be allowed to commit a righteous breach of trust, and from August, 1611, the roads got the money that Lyon had intended for them.

Apparently this extra expenditure made it neces-

[1] Their answer in the Chancery suit of 1611.

[2] Ibidem.

THE OLD SCHOOL, ABOUT 1800, FROM THE S. E.
From a water-colour by T. Girtin, lent by W. D. Hewlett, Esq.

sary for the Governors to delay opening the school buildings until 1615, and no doubt, in the interval between 1611 and 1615, the rent of the school-lands (not, of course, including the "road-lands") went to pay for the cost of building the School. The Governors seem indeed to have finished the building by 1611, and then to have repaid themselves advances which they had made out of their own pockets.

They built well, and they knew it: "They . . . made the same building of such strength as was fitting for such a worke soe high situated,"[1] and the bricks and timber that they then laid in their places are strong and sound to-day. In the main they followed a plan which Lyon himself had had prepared by "one Mr. Sly, an architect."

The School, however, existed, and its teaching began before 1615 when the building was finished; perhaps its true birthday is the day of Joan Lyon's death, August 27th, 1608. The first Headmaster was Anthony Rate, appointed in 1608, and holding office till his own death in 1611. Then came one Bradley; and then, in 1615, William Launce, with his brother Thomas for usher. In these years of building, from 1608 to 1615, the School was in some temporary home.

[1] Their answer in Chancery, *ut supra*.

THE OLD SCHOOL, ABOUT 1800, FROM THE S. W.
From a water-colour by T. Girtin, lent by W. D. Hewlett, Esq.

THE OLD SCHOOL, BEFORE 1819.
From Ackermann.

CHAPTER II

1615—1785

THE School once built, the Governors, in pursuance of Lyon's ordinances, fixed the limit of the number of free scholars at forty, and proceeded to buy three dictionaries, an Ovid, a Virgil with Servius's Commentary, Demosthenes, Æschines, Scapula's Lexicon, and a Bible. It will be seen that they did not limit their choice to the books prescribed by Lyon. They also gave the preaching Lyon's sermons in the parish church to Launce, the Headmaster, and Wildblud, the Vicar, equally—a very equitable arrangement.

After Launce came Whittle, and after Whittle, in

1628, came Hide, who first found the Master's quarters in the old school too narrow, and took a house in the town on lease from the Governors. This house he held after his resignation in 1661 until his death in 1685, to the no small inconvenience of his three successors. Hide's tenure of office thus covered the period of the civil war and the Protectorate.

The war and change of government seem to have had no direct influence on the School, though it is worth noticing that the Gerrards, the chief local family, were Commonwealth men, and Sir Francis Gerrard, the head of the family, was Governor all through the troubles. But though the war spared the School, the law did not spare the Governors; in 1653 there was more trouble about the roads, and one Leonard Stockdale, of Kingsbury, presented a petition to the Parliament alleging that, amongst other indiscretions, the Governors had mis-employed the road-money, and praying that the Parliament would call them to account.[1] What the Parliament did to the Governors we know not; the School, at any rate, was not affected. Hide's resignation in 1661 may possibly have been connected with some trouble that the Governors then had with Mr.

[1] The petition itself seems to bear no date, but on the 5th August, 1653, the Commons voted a resolution that the Court of Chancery should be forthwith taken away, and a bill brought in for that purpose. Stockdale, in his petition, says that he "intended to have prosecuted the said Governors in the Chancery, but by reason of the late resolve of the Parliament is disappointed of his purpose." (See the petition set out in the "Orders, Statutes and Rules" of the School (the Vestry reprint of 1833) in the Vaughan Library.)

Banfield, the usher, who, "having been formally admonished for neglecting his charge and having not hitherto amended, it is ordered that" he "leave his said charge by the 25th of March next ensuing."[1] Indeed at this time the Governors were not happy in their staff: Thomas Johnson, Hide's successor, departed to Lincoln abruptly of his own motion after about eight years' service, and his post was declared vacant; while Thomas Martin, the next Headmaster, was removed, after only six months' reign, by the Governors. In 1669 the School was more fortunate in Martin's successor, William Horne; he was the Headmaster under whom the School made its first steps to fortune; he was also the first Headmaster who, contrary to the Founder's ordinances, but by a wise exercise of the Governors' powers of amendment, married. Horne was an Etonian, and a King's College man, a good scholar, and "a very good-natured man." With him the darkness of the earlier ages begins to clear. The School was now of considerable importance. In 1680 there were some[2] "six score" boys there, and "many" boarding houses. One of these was kept by the Headmaster, others by "dames"; and the assistant masters[3] (there were then two at any rate, an usher and

[1] Governors' Minutes.

[2] These facts are taken from the most interesting letter of Ann Nicholas, found among the Verney papers, and published in "The Harrovian" of March 17th, 1900.

[3] This seems highly probable and is perhaps a fair inference from Ann Nicholas's letter. She speaks of "the man of the house" where her son was. But possibly this refers only to a

a writing master), would also take in boarders. The cost of boarding a boy at the Headmaster's was £22 a year, representing, say, £88 of our money; but if you brought your own "bed and bedstead" the price was lower. Some houses charged only £14, but then the parents supplied sheets (two pairs), napkins (twelve), towels (six), pewter plates (two), and a "poringer" and spoon. As might have been supposed, the dames' houses were the places rather for younger boys than for those who needed a sterner discipline. It is clear that the number of the foreigners must have already been considerable, perhaps eighty. The first of whom we know anything—it is hardly necessary to add that he was in all human probability not the first in date—was one William Baxter who came in 1668 from the borders of Wales and Shropshire, a strange youth, then speaking only Welsh, and with a Welshman's usual bent towards philology. Harrow seems to have laid in Baxter the foundation of a scholarship from which he afterwards got some reputation; he says himself that he first heard the Muses at Harrow. To attract "foreigners" from the fastnesses of Wales and the Welsh language, the reputation of the School must have spread far beyond the local limits of Harrow. It is interesting to notice that the first prosperity of the School led in 1680 to the purchase of a piece of land next the School yard "for the schollers' recreation"—a sign of the recognition of the outdoor life of Harrow, and indeed it was at

husband of "*a dame*," who would not necessarily be connected with the School.

this time that the archery prize of the silver arrow[1] was instituted.

Horne's reign ended in 1685 with his death; he was buried in Harrow Church, and was succeeded by the Rev. William Bolton, then second master of the Charterhouse. Bolton published two sermons (earlier in date than his appointment to Harrow), and a poem in Latin elegiacs on a laurel leaf. In the sermons his loyalty to the House of Stuart seems to have outrun his sense of humour; it is difficult to suppose that Charles II. would not have smiled at an allusion to "our present sovereign, between whom and Joseph there seems to be a great resemblance."

The poem on the laurel leaf was inspired by the cure of his rheumatism, which, he says, resulted from the use of the leaf. Lady Gerrard, the wife of Sir Charles Gerrard, one of the Governors, had suggested the cure, and the grateful Headmaster dedicated his poem to the governing body. One "T. F. *Gent.*" translated the poem into English, but in spite of this, and in spite also of Lady Gerrard's having been "sata sanguine regum" (she claimed descent from Henry VII.), the poem is poor stuff nowadays and does not even tell us how to use the laurel leaves. How Bolton fared in the Revolution we know not; he died in 1691, in spite of laurel leaves.

After Bolton came Thomas Brian, of Eton and King's College, who was already doing schoolmaster's work at the King's College School, and was warmly recommended by the Provost of King's.

[1] See page 66 *post.*

His election was to some extent a tribute to the memory of Horne, another Etonian and King's College man, and the growing prosperity of the School soon justified the Governors' choice. Brian's reign was long —he died in 1730, and is buried in Harrow Church, that mausoleum of our Headmasters. His reputation was great, and the School grew steadily, though not remarkably, under him, until it reached nearly 150 in number. He is said to have been "much of a gentleman," and "void of all pedantry so often met with among pedagogues." He was a married man.

It was in Brian's reign that the holidays were altered from a month at Christmas, a fortnight at Easter, and a fortnight at Whitsuntide, to a month at Whitsuntide and a month at Christmas, thus dividing the school year into "halves"—a name which at Eton, at any rate, has survived the fact of the existing triple division. In 1699, and again in 1721, Brian seems to have had some difference of opinion with his masters—the "usher" and the writing-master—as to the proper division of powers, and also of the fees derived from the foreigners, On the second occasion, the matter was referred to the Governors, who decided in the Headmaster's favour as to his authority, and also, in the main, as to the fees. But the "usher's" salary was raised £10 to £23 6*s.* 8*d.*, and the Headmaster allowed to engage an assistant master, without power of the rod, at his own expense. The "usher" has disappeared from modern Harrow, and the assistant master so engaged is the ancestor of the present staff.

The school numbers in 1721 stood at 144 (104

foreigners and 40 free scholars); it seems highly probable that the fortunes of the place had profited by the interest taken in the School by James Brydges, first Duke of Chandos, from 1707 to 1712 Paymaster of the forces, and the builder, with the help of three architects and two Italian painters, of the great house of Canons, near Stanmore. The Duke had acquired immense wealth as a result of his position, and he spent his money royally. The magnificence, not to say the ostentation, of his life, the flourishes of trumpets when the dishes were changed at dinner, the military guard of Chelsea pensioners, the gorgeous services in his private chapel, the library of a bibliophile rather than a student, all these things smack of the *nouveau riche* rather than of the great nobleman, and drew upon him the satire of Pope. But the Duke was a great power in the land, and a most useful friend of the School. In politics he was a Whig, and, as it happened that at the time Eton was in Jacobite or ultra-Tory hands, a political element was thus introduced into both the schools, and a colour given to Harrow which was never altogether lost all through the eighteenth century. In 1713 the Duke was elected one of the Governors of the School, and only resigned his post in 1740. He died in 1744, with his fortune impaired by speculation, and his great house was sold for building materials immediately after his death. The Duke was perhaps not a heroic character, though Pope's satirical lines on his way of life must not be read with too literal a faith. His patronage did much to make the School fashionable, especially with the Whigs.

And one great direct benefit the Duke did confer on the School; it was probably as a result of the Chandos connection that George Brydges Rodney came to Harrow.

Rodney was the first of all the many great men who have been educated at Harrow. His stay there seems to have been short, but, short or long, it was enough to make him a Harrovian. Indeed the length of a great man's connection with a school is of comparatively small importance. Except in rare instances, the *peculiar* characteristics of a school, have little or no influence in making the careers of the great men educated there—an Etonian Rodney would have beaten De Grasse as well as the Harrovian; a Harrovian Wellington would have won Waterloo—but what is of importance is the influence upon the school tradition and the school life that is exercised by the memory that a man who has left his mark on his country's history has once been a boy there; boys are thus made members of a family that has done great things in the world; and a healthy family pride is born, with a desire to imitate or even to rival. Present Harrovians have every reason to be grateful to the great men who have been before them, but Harrow did not make the great men, the great men help to make Harrow.

After Brian's death the Governors, in April, 1731, appointed the Rev. James Coxe, or Cox, Brian's son-in-law, then usher, to succeed him, electing at the same time the Rev. Francis Saunders, Vicar of Harrow usher *vice* Cox. The Governors themselves seem

to have had some qualms about Cox. They only elected him on his promising to resign a lectureship which he held in London, and apply himself "strictly and solely to the instructing the boys and care of the School."[1] Alas for the vanity of human promises! Cox was not a success; he wasted the fruits of Brian's labours. The School was soon in a sorry plight. Numbers fell off rapidly, both of foreigners and free scholars—at one time there were only fourteen free scholars; the old Duke of Chandos was failing in health and fortune, and the Headmaster was living a "disorderly, drunken, idle life, and neglecting the care of the School."[1] Tradition has it that Cox sat in the school yard with pint pot and pipe to do his teaching. At last Cox cleared the situation by absconding in or about Easter Week, 1746, "upon account of his great extravagancies and running into debt more than he is able to pay."[1] The Governors then declared the post to be vacant. Cox seems to have tried to support himself by teaching at "Westborn Green" on Brian's methods—with what success we know not. Cox's brother, William, was usher at the end of Cox's mastership, but he, too, seems to have been an unprofitable servant; in 1749 he "absented himself from his place"[1] and a successor was appointed. Cox is buried in the parish church, so we may suppose him to have returned to Harrow before his death in 1759. He was a Doctor of Divinity. His wife survived him, and only died in 1788 at the venerable

[1] Governors' Minutes.

age of ninety-five.[1] His one merit, and that accidental, is that in his time James Bruce, the Abyssinian traveller, was a Harrow boy.

After this regrettable incident in the School history, the Governors, mindful of Horne and Brian, chose another Etonian and King's man for the Headmastership. The new master was Thomas Thackeray, D.D. He was a fellow of King's and had been an assistant master at Eton. That school he had left in 1728 as his differences with Snape, the then Headmaster of Eton, both political and religious, were acute, and indeed his influence strongly confirmed the Whig tendencies of Harrow. From 1728 he had held a small country living; in 1743 he stood for the provostship of King's but was beaten, after a contest recalling a Papal election in the old days, by a nominee of Sir Robert Walpole's. Thackeray had married in 1729 a Miss Woodward. He is said to have wooed his wife by some punning lines:

> "A part of a grove and the place for a key
> Is the name of the fair one who best pleases me."

But his schoolmastering was better than his poetry. He was a man of "a very graceful and portly stature, of a most humane and candid disposition, and generally beloved by all his acquaintance." His large family—he had sixteen children before his death, of one of whom the novelist was a descendant—is said

[1] It is perhaps worth noticing that a daughter of Cox's married, as a second wife, the father of Dr. Parr, of whom more anon. She quarrelled, after her husband's death, with her distinguished stepson.

to have largely determined him to accept the Headmastership.

Thackeray came to the School as a reformer. He

DR. THACKERAY.
(From the portrait in the Vaughan Library.)

was to re-introduce the Eton methods of Brian and do away with the bad effects of the mastership of Cox. His success was so marked that he has been called

the second founder of Harrow. He was a good scholar and an excellent teacher, wisely sparing of his praise. Under him the numbers of the School rose again to 130 though they do not seem to have reached the full 144 of Brian's time. Thackeray was given the Archdeaconry of Surrey, which he held with the Headmastership, in 1753; he was chaplain to Frederic, Prince of Wales, and quickly re-established and extended the aristocratic connections of the School. In particular the School seems to have had for the time a strong Scotch connection; the Duke of Gordon [1] is said to have been a boy there; Bruce, the traveller, was a Scotchman; Thackeray himself received a degree in divinity from a Scotch university. The young aristocrats were sufficiently numerous to make it worth the while of one Dr. Glasse to establish a private boarding house for their especial benefit. Indeed, for a youth of delicate constitution the ordinary rough-and-tumble life of the school at that time would have been a hard lesson, if not unsalutary.[2]

[1] This Duke is said, in the "Dictionary of National Biography," to have been at Eton. Did he go to both schools? He appears to have been the author of the song "Cauld Kail in Aberdeen," which the guests at the inn whence Caleb Balderston provisioned the Castle, sing in the "Bride of Lammermoor." If so, Scott has here been guilty (if that is the right word) of an anachronism.

[2] Some thirty years earlier (in the case of Eyre *v.* Countess of Shaftesbury, 2 P. Wms. 693) it was said of a young nobleman whose constitution had been delicate but had grown stronger, "surely it was reasonable to trust Providence in these cases" and send him "to some public school." But the Lord Chancellor (Lord Macclesfield) replied that sending the "infant" to "a public school may be thought likely to instil into him notions of

The elaborate organization of the present day, partly spontaneous, partly artificial, had no place. Cricket hardly ranked above marbles; football was perhaps unknown save in some unrecognizable and primitive shape. The arm of the law, at school as in the world outside, hit harder but with less accuracy; boys were flogged and men and women were hanged in public; the refinements of the modern penal system and of "putting on lines" were undreamt of. Boys' lives were under far less systematic control whether of their own body or the masters; the result was doubtless more suffering, but less originality. The life of the time is well illustrated by the sad tale of Tate Wilkinson.

Tate Wilkinson was sent to Harrow in November, 1752, at the age—then rather advanced for a first appearance at a public school—of thirteen. He was the son of the chaplain of the Savoy. He found the school rather rough, and escaped on foot one Sunday to London. His father sent him back in a post-chaise, and his house-master (Mr. Reeves) was persuaded to say nothing about the occurrence. Unluckily for Wilkinson, Admiral Forbes, the uncle of a certain George Forbes, Lord Granard's son, and Wilkinson's youthful associate, heard of what had happened; his sense of discipline was shocked. He feared the result of Wilkinson's escape on his own nephew's morals, and went and told the Headmaster The Headmaster thereupon condemned Wilkinson, but, with his usual

slavery." But in another case (Vernon *v.* Vernon, cited in Eyre *v.* Countess of Shaftesbury, *ubi sup.*) an "infant" was sent to Eton apparently because of his outrageous behaviour.

humanity, handed him over to the secular arm, in the shape of Mr. Prior, the second master or usher (who had the power of the rod) for execution. Wilkinson suffered in public in the Fourth Form room, we will hope with the proper fortitude. He seems to have felt that he was unjustly treated, a conclusion with which it is hard to agree. In after years Wilkinson achieved fame as an actor, or at any rate as a mimic. Churchill says of him:

> "With not a single comic power endued
> The first a mere mere mimic's mimic stood."

But this criticism probably hurt less than Mr. Prior's flogging. Wilkinson's predilections for the stage were early displayed at Harrow; he played Romeo to the Juliet of Sir John Rushout, the ancestor of the Northwicks, and Lady Townley in "The Provoked Husband." But these performances at last were suppressed by the Headmaster, who seems, however, to have been in general a very tolerant man.

A few years later, in 1757, we have a glimpse of school life in a poem by Bennet, afterwards Bishop of Cloyne. In December of that year the boys of the Headmaster's house attacked the boys at Hawkins's, where Bennet boarded, "to get some fireworks" (fireworks played a great part in school life of the eighteenth century). Bennet who, if dates [1] are to be trusted, was then eleven years old, but this seems incredible, composed a poem in imitation of Pope's

[1] Bennet is said, "Dictionary of National Biography," to have been born in 1746. For the date of the battle see Johnstone's "Parr," p. 21.

Homer, called "Pugna Maxima," describing the conflict. Hark to his heroics:

> "There, where but one could stand, from danger far,
> A neutral chief surveyed the shifting war:
> Richard, Lord B——,[1] of Irish race;
> Strong were his limbs and manly was his face,
> But dull his mind to honour's fairest charms,
> His spirit mean, and small his skill in arms."

In fact, a well-behaved boy who disliked a mere scrimmage. And here are some more lines in the true spirit and dress of the eighteenth-century Homer:

> "Farran his fate by Bennet's[2] bludgeon found,
> And Seward fell extended on the ground;
> But e'en in victory Murray's arm we fear
> And shun to meet him in the walls[3] of war;
> As when the giants on Olympus' height,
> With Neptune, Mars and Phoebus dared the fight,
> The inferior Gods with ease from heaven they drove,
> But shrunk themselves before the arm of Jove."

These are fine verses for a schoolboy, and give no unfavourable impression of the intellectual training of the time. But indeed Bennet was a member of the most remarkable trio of schoolboys who ever were at Harrow. Sir William Jones, the Orientalist, Samuel Parr, "the great home boarder," and Bennet, were all at Harrow in 1760. Parr was head boy in 1761, "when he had not completed his fourteenth year." It was of Jones that Thackeray said that "he was a boy

[1] Barrymore, *sc.* He won the silver arrow in 1761.

[2] The author's.

[3] *Sic* in Johnstone's "Parr," but query if this is the right reading.

of so active a mind, that if left naked and friendless on Salisbury Plain he would yet find the road to fame and riches;" and Dr. Johnson even called him "most accomplished of the sons of men." The three boys lived in a world created by their own imagination. Jones was "Euryalus, King of Arcadia," Bennet, "Nisus, King of Argos," Parr, "Leander, Prince of Abydos and Sestos;" the names have a wonderfully Elizabethan ring. Each king had his kingdom in the neighbouring fields, where at times their majesties became plain Will, Bill, and Sam, and talked logic and metaphysics. The interests of their rival kingdoms stirred their oratory. They fought imaginary battles and celebrated in flowing periods their events. They imitated Bentley's "Phalaris" and Hervey's "Meditations," and modelled their English styles on Addison and Johnson. On one occasion, when Parr was between twelve and thirteen, he wrote and with his two companions acted a play: it was performed at Parr's father's house, and has perished. Indeed, Parr's sister, its historian, has forgotten even whether it was tragedy or comedy, remembering only how Bennet wore and burst her shoes. A little later, when Parr was sixteen, and seems to have left the school, he wrote a drama on the subject of Esther, but alas! the poetic afflatus seemed to be losing its strength, for the drama, or what survives of it, is rather a frigid and stilted performance.

There was at one time an idea of transferring Parr to Eton so that he might be put in the way for a fellowship at King's; and indeed at that time, when

public school life was less formalized, transfers from school to school seem to have been easy, if not common.

In August, 1760, Thackeray resigned the Headmastership, and almost immediately afterwards died. He was buried in Harrow Church. His successor was again an Etonian, the Rev. Robert Sumner. Sumner was in many ways the most successful of all the Headmasters of Harrow. The numbers of the school, which in Thackeray's later years had sunk to 80,[1] rose again to 250. The immunity from attendance at "Bill" (*vulgariter*, calling over), hitherto enjoyed by the young aristocrats of Glasse's house was suppressed, in spite of the protests of the then Lord Radnor, who wrote a rather angry letter to the Governors on the subject; and the discreet Doctor Glasse withdrew from Harrow. In November, 1766, Sumner offered the second mastership, which just then fell vacant, to Parr, who was then at Cambridge. The post was then worth £50 a year in salary, paid by the Headmaster, with an additional £40 or £50 from fees, and Parr, who was anything but a rich man, accepted it gladly.

Sumner seems to have possessed in a high degree the personal magnetism of a great teacher. He has

[1] I cannot help being rather surprised as to this figure. It seems to rest on Parr's evidence (see Johnstone's, "Parr," p. 64), but Parr is writing some time after the event, and is always anxious to magnify the merits of Sumner. So small a number would imply some failing on Thackeray's part, which nothing that we know of him leads us to impute to that Headmaster. That at first he raised the school after the evil days of Cox to 130 seems certain.

left no literary remains, so that he has to be judged by the praises of those whom he taught, and from some few traditions of his career. He was a profound scholar, but he made of his scholarship something more than a mere grammatical discipline, and succeeded in inspiring his pupils with a reverential love and understanding of the greater minds of antiquity. How powerfully his personality affected his scholars, may be seen by the eulogy of Sir William Jones: "He encouraged and aided me in my work, and his careful teaching gave me such qualities as I may possess, or rather made me what I am[1] . . . . His abilities and his character were equally remarkable; he combined great natural talents with a perfect charm of manner, and the most profound learning. He had a power of imparting knowledge, and of teaching, that I never saw in any other schoolmaster, and his wit and cheerfulness made him equally agreeable to his pupils and his friends. He was an excellent Greek and Latin scholar, and although, like a second Socrates, he wrote very little himself, yet no one ever criticized

[1] Translated from the Proœmium to Sir William Jones's "Poeseos Asiaticae Commentarii." Vol. ii. of Sir W. Jones's Works, G. G. and J. Robinson, London, 1819. I feel bound to admit that Jones as a young man seems to have been of an enthusiastic temperament, which could overlook any blemish in the object of his affections. In 1771, when reading for the Bar, he writes of "our own admirable laws, which exhibit the most noble example of human wisdom that the human mind can contemplate" (Johnstone's "Parr," p. 55). This is indeed optimism. But no doubt much must be allowed for Blackstone's influence. The passage quoted in the text seems to have been written at a rather later period.

the faults or appreciated the merits of a writer with greater perspicacity and acuteness. If the course of his life, or a more kindly fortune, had taken him to the Bar and the Senate, and he had not confined himself to the profession of a schoolmaster, he would have yielded to no one the palm of eloquence, now cultivated in Britain of all countries alone. He possessed all the qualities of an orator, if not in perfection, yet in an admirable degree: to a melodious voice, he added fluency of speech, and finish of phrase; his wit was keen, and his memory remarkable; his look, his face, his gestures, were those not of a mere actor, but of a second Demosthenes. In a word, as Cicero said of Roscius, he was not only such a master that he appeared of all men the most worthy of educating boys, but he was also such an orator that he appeared of all men the most worthy of the highest political advancement."

This is remarkable praise from a remarkable man. Clearly Sumner could not only teach, but also educate. It is to Sumner that Harrow owes the foundation of the School Library.[1]

How far Sumner made changes in what may be called the mechanical arrangements for teaching we do not know; there are some indications[2] that he had introduced a system of his own, but it is not safe to rely too strongly upon these. The School was at this time divided into an upper and under school, the first composed of monitors, four, and afterwards six, in

[1] Carlisle, "Endowed Grammar Schools," vol. ii. p. 153.

[2] *Post*, p. 61.

number, fifth form, and fourth and third forms, while the under school seems to have been arranged not in the system of forms now general, but into classes named after what we must suppose to be the main subjects or authors in which they were taught. Thus these classes were called (1) "Scan and Prove," (2) Ovid, (3) Phædrus, (4) Upper Selectæ (5) Under Selectæ, (6) Nomenclature, (7) Grammar, and (8) Accidence. There was also an "unplaced" division for very young and backward boys. These under school classes were not, of course, taught by separate masters. By Dr. Drury's time the under school seems to have disappeared or to have been of small importance.

Sumner made himself at Harrow the centre of an intellectual society whose members were all boys of promise who passed through the School in the early years of his mastership. His literary sympathies detected under the common mask of an idle boyhood the brilliant abilities of Richard Brinsley Sheridan. He entered keenly into the literary and political life of the time. He knew and admired Fielding—and it is recorded of him that one of his sayings was, that he would gladly at any time give ten guineas to forget "Tom Jones" so that he might have the pleasure of coming fresh to it again. More than that, in the holidays he would go up to London with his staff of masters—Parr, already preternaturally solemn in a large scratch wig, though hardly twenty-four years of age, Wadeson and Roderick—and stop at the "Hercules' Pillar" in Piccadilly on the chance of seeing and talking with the great novelist.

Sumner was an enthusiastic Whig in politics, or rather an enthusiastic supporter of the popular side. It was a time of great events in the political world; the American colonies were breaking into rebellion, Wilkes was standing for Middlesex. Sumner's sympathies seem to have gone with the colonists, and Parr—and probably Sumner too—was a supporter of that attractive scoundrel, Wilkes. And the events which followed Sumner's death lead one to think that the actual government of the School was conducted on popular rather than on despotic principles.

Sumner died very suddenly of an apoplexy on the 12th September, 1771. He was only forty-one years of age. The last year or so of his life at Harrow had hardly been so happy as his earlier years, and indeed his character, if one may gather conclusions from hints[1] that have been left us, was brilliant rather than stable.

His tomb in Harrow church is adorned with a highly laudatory Latin epitaph from the "classical pen" of Parr.

With almost indecent haste, the very day after Sumner's death, Parr with the consent of the other masters became a candidate for the Headmastership, and sent a circular letter to the Governors. He claimed their support on the grounds of his birth in the town, his education in the School, and his five years' employment under Sumner. He petitioned

[1] See Bennet's letter, written immediately after Sumner's death, p. 53 of Johnstone's "Parr." Also Sir W. Jones's letter of November 10th, 1771, p. 54 *ibidem*.

the University of Cambridge for an honorary degree of M.A., without which he was not legally qualified for the Headmastership. He seems to have sought and obtained letters of recommendation from Dr. Smith, then Master of Caius College, and from Lord Dartmouth, then Secretary for the Colonies, and he claimed that Sumner had intended that in case of resignation he (Parr) should succeed him. The School was unanimous in his favour but the Governors thought otherwise. Parr's youth—he was then only twenty-four—was pleaded as an insuperable objection; it is also possible that his injudicious support of "Wilkes and Liberty" may have done him harm. Further it has been asserted that both Sumner and Parr were not *personæ gratæ* to the Governors because they had opposed the Governors' claims to order holidays at their discretion without consulting the Headmaster. The Governors turned their thoughts again to Eton and proposed to appoint Benjamin Heath, then an assistant master there. The news that Parr was to be passed over in favour of an Eton master moved the School to rebellion. "The upper boys" we are told[1] "considered it as an indignity to have an Eton assistant put over them, when they had in their own school a person of superior learning." A petition, ably drawn up, and signed by every boy in the School, was presented to the Governors. It is worth while to give this document in full; these eighteenth-century schoolboys seem to have learned some eloquence from Sumner.

[1] Roderick in Johnstone's "Parr," p. 59.

 Petition to the Governors

"*To the Governors of Harrow School.*

"SIRS,

"We, the senior scholars, as the voice of the whole school, having received intelligence that you propose, contrary to the manifest desire of each of us, to appoint Mr. Heath or some other person from Eton, as successor to our late master, Dr. Sumner, earnestly desire you would in some measure take into your consideration the unanimous wishes of the whole school, which are universally declared in favour of Mr. Parr. As most of us are independent of the foundation [hear the young aristocrats !], we presume our inclinations ought to have some weight in the determination of your choice. We are informed your only objection to Mr. Parr is his age, which indeed his sound abilities and distinguished morality sufficiently obviate. If you consider the age of his predecessor[1] (when elected), the difference will be found immaterial. Our natural affection for such a person educated at Harrow, enforced by the consideration of his many good qualities, are sufficient reasons for our preferring Mr. Parr. We cannot help being surprised at your so strongly supporting a man from Eton, as there appear so many objections for (*sic*) any one from that place. Our late master's[2] abilities were such as at that time fully authorized your choice. But when a person like Mr. Parr, whose capacity yourselves cannot object to, assisted with so many advantages, is universally proposed, a master from any other place would be needless, and therefore we flatter ourselves our request will not appear unreasonable. A school of such reputation as our late master has rendered this [observe this tribute to Sumner's memory] ought not to be considered as an appendix to Eton. Nor should the plan by which it has been raised to such eminence be subverted by continual innovations from another school. Mr. Parr cannot but be acquainted with those rules which his predecessor has established, and will consequently act upon the former successful plan. We hope in your determination, private attachment, or personal affection, will not bias your minds to the

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[1] Sumner was thirty years old when elected, Heath thirty-two.

[2] Sumner, of course, came from Eton.

prejudice of the school. [Hardly a judicious sentence this !] A school cannot be supported when every individual is disaffected towards the master; neither will the disregarded wishes of members want opportunities in showing their resentment. [They did not. The sequel shows.] It is hoped that an answer will be given to our request, which, if granted, will ever claim our most grateful acknowledgments. Quidquid necessitas coget defendet."

This Demosthenic document, which Parr, who never seems to have been afflicted with the follies of youth, is said to have had no hand in preparing, wrecked any chance that he ever had of succeeding to the Headmastership. The Governors unanimously elected Benjamin Heath on the 3rd October, 1771. The "disregarded wishes of members" found "opportunities in showing their resentment" when the carriage of Mr. Bucknall, one of the offending Governors, was taken out from the inn yard. In spite of the personal efforts of Mr. Roderick, one of the masters, one side after another of the unoffending vehicle was smashed and the ruins dragged in triumph to the common[1] and completely destroyed. As the boys came back, some of the younger ones had stones in their hands wherewith to break the windows of Mr. Horne, another of the Governors. But this manifestation of popular resentment was stopped by Mr. Roderick, who represented "the inhumanity of terrifying two elderly ladies, the sisters of Mr. Horne."

Parr denied indignantly, and probably with truth, that he or his adherents had any hand in the riot, and

[1] It looks as if the carriage had been run down the hill from the King's Head to what is now the Sixth Form ground.

it is clear that Parr's follower, Roderick, did what he could to suppress it. At the same time Parr allowed his antagonism to the new Headmaster's appointment to be evident, and it is impossible to acquit him of being to some extent responsible for the extravagance of his partisans.

For a few days all Harrow was in confusion: the Governors dismissed the School from the 5th to the 14th of October, 1771, and many of the boys implicated in the riots never came back to Harrow. Of those so lost to the School the most famous was the future Marquess of Wellesley, the elder brother of the great Duke of Wellington. He returned to London impenitently waving a tassel from the wrecked carriage and shouting "Victory!" Archbishop Cornwallis, in whose charge he seems then to have been, conceived it better that he should pursue his studies at Eton.

But the School did not lose only those boys whom justice or the discretion of their parents removed from Harrow. Parr was so enraged at what he called "the meanness, the injustice, and the perfidy" of the Governors, that he seceded from Harrow with Roderick, and sought to establish a rival school at Stanmore. Drury, then a master at Harrow, is said to have long hesitated whether to accompany Parr or not, but his own good sense and the good fortune of the School carried the day, and he stayed to be Heath's successor in the headmastership.

The secession from the Sacred Mount never prospered. Nearly forty boys went with Parr at his start,

but the number of his school never rose above sixty, and it became extinct, after little more than five years' struggle, in the spring of 1777.

Parr was undoubtedly brilliant as a schoolboy, but, as so often happens with precocious talents, he stopped up the clear spring of his abilities with too elaborate a superstructure of learning. His character was too wayward and his eccentricities too pronounced to have allowed him to succeed as a Headmaster. His works have come down to us in seven ponderous tomes, but his prolixity and verbosity make him quite unreadable. He had a certain gift for pompous antitheses, which has led to his having been claimed as a Whig Johnson, but the claim does little honour to Whiggery. His voluntary removal to Stanmore furnishes the best possible defence of the action of the Governors in choosing Heath, and from the time of Heath's appointment Parr ceases to influence Harrow.

Heath was another of the Etonians and King's College men, who have successfully governed Harrow. He was the son of a certain Benjamin Heath, a man of wealth and leisure, who attained eminence as a critic and book-collector. His mother was a native of Geneva, and enjoyed the distinction of being naturalized in 1760 by a special Act of Parliament. Benjamin Heath the elder died in 1766, and his son seems then to have inherited a moderate fortune. His father's book-collecting tastes were his already. The needs of the Headmaster's house soon made a call on his pocket, and in his first four years he spent £1,000 on its repair. The governors could only help

him with £150 or £200, but he ultimately recovered part at any rate of his outlay when the house was burnt down, at a later date, from his fire insurance.

DR. BENJAMIN HEATH.

(From the portrait in the Vaughan Library.)

Heath was a thoroughly sound Headmaster. His abilities were not equal to Sumner's, but he was a man of no little good sense and decision of character.

Immediately on his appointment he made a very sensible and temperate appeal for the support of the parents of the boys, and he seems to have dealt with the awkward circumstances of the time with wisdom and moderation. The effects of the riot and the secession were soon got over, and in three years there were 205 boys in the School, in place of the 232 who were there when Sumner died.

At first Heath was doubtless unpopular from the force of the circumstances of his election, but there is much to be said for the thesis that a Headmaster's virtues are in inverse ratio to his popularity. His suppression of the famous arrow-shooting competition may be taken as an instance of the clear-sighted wisdom with which he ruled the School.

Of the four sports to which, by Lyon's statutes, Harrow boys were limited, shooting, that is, shooting with a bow and arrow, was one, and it has been seen already[1] that the founder would have every boy allowed bowshafts, bowstrings, and a bracer. But the foundation of the shooting for the silver arrow[2] is traceable not to Lyon, but to a certain Sir Gilbert Talbot, a member of the great Talbot family, who, after holding many posts at court, retired in 1683 to live at Harrow, a disappointed man politically, and "violently afflicted with gout," but still, one would think, not incapable of sympathy with boyish life and games.

In 1684 Sir Gilbert presented a silver arrow of the

[1] Page 30, *ante*.

[2] These details are taken from an article by Mr. B. P. Lascelles in the "Harrovian" of the 25th February, 1899.

value of three pounds to be shot for by twelve[1] Harrow boys, or, if so many could not be found at the School, boys of other schools could also shoot. It seems a fair inference, from the fact that Sir Gilbert had been only a year at Harrow when he gave this silver arrow, that archery was being vigorously practised there already, as John Lyon would have had it; otherwise a newcomer would hardly give a prize for an unknown sport. In any case, the competition was soon very popular, though even in those early days there seems to have been some hitch, as it was suspended from 1687 to 1697.

The shooting for the silver arrow soon became the social event of the school year, and arrow shooting was treated as peculiarly characteristic of the School. Thus, in about 1750, Thackeray seems to have adopted the familiar crossed arrows as the School badge or crest, and to have added them to the lion rampant of the founder. The prize was shot for originally on the first Thursday in August, and afterwards on the first Thursday in July; the competitors were dressed in elaborate long coats and knee breeches of satin, with silk stockings; a broad silk sash passed over the left shoulder of the archer and was tied in a gorgeous bow over his right hip. On his head the archer had a satin cap with a long peak.[2] The usual colours

[1] In 1731 only six shot (Thornton, "Harrow School and its Surroundings," Allen, London, 1885, page 115), but the larger number was restored in later years. "Harrow School," Edward Arnold, London, 1898, page 200.

[2] One of these dresses is preserved in the Vaughan Library

were white or green or, more rarely, red. The exact situation of the butts where they shot is not clear; traditionally the spot is fixed on the west of the London Road, north of Roxeth Hill, and undoubtedly there were butts there. But there is some evidence that, in later years at any rate, the school butts were by the side of the Hill, just under the west end of the church.

So picturesque a function naturally attracted a crowd from the neighbourhood, and as the social importance of the School grew, many people, parents or friends of the boys, and others attracted merely by curiosity, came down as visitors from London. A ball was given at the School by the competitors, after the shooting. At the shooting itself, each boy had ten shots: a blare of French horns greeted a "bull," and, once the contest over, the winner was escorted back to the School at the head of a procession, carrying his silver arrow. Intending competitors used to claim exemption from school work in order to practise, and shortly before its suppression we are told that the contest used to bring down to Harrow a band of "profligate and disorderly persons" from the metropolis. Some attempts had been made to correct these evils, but when Heath came to Harrow, that quiet, determined, clear-headed Etonian saw clearly enough that total suppression was the only remedy. It is said[1] that the village barber was shot either in the

with the silver arrow destined for the prize in 1772, but never competed for.

[1] The evidence for this is very slight. An old print supposed

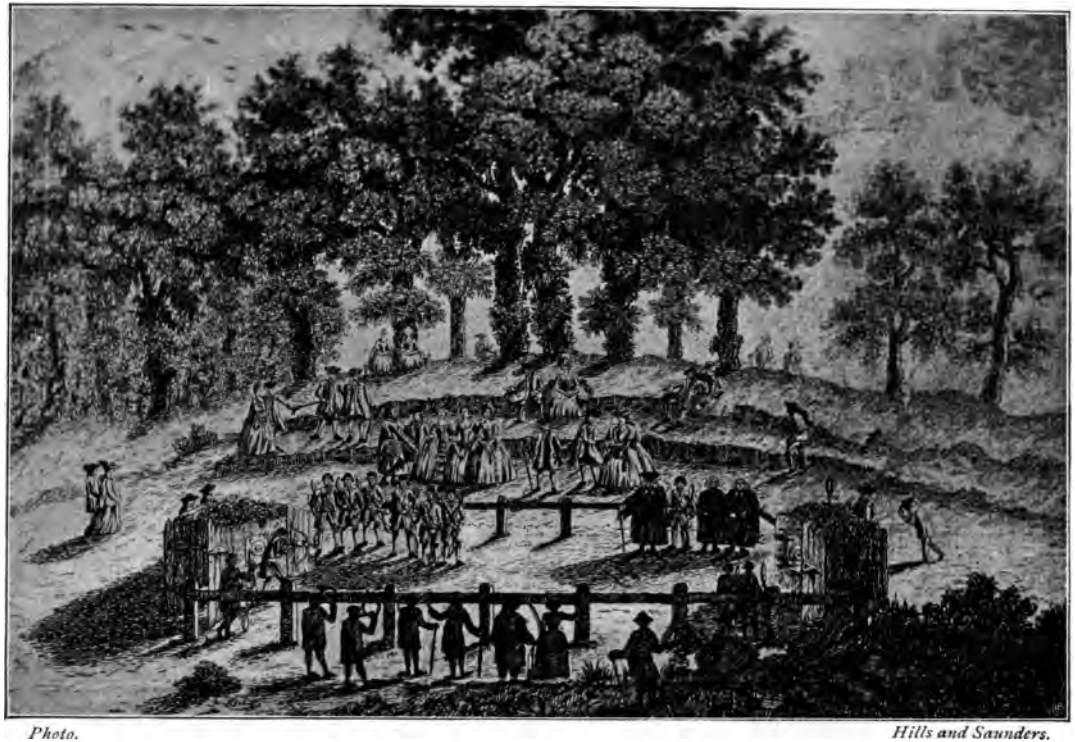

Photo. *Hills and Saunders.*

A VIEW OF THE SHOOTING FOR THE SILVER ARROW AT HARROW-ON-THE-HILL.

eye or in the mouth just before the final suppression, and the outcry caused by this regrettable incident may have strengthened the hands of the Headmaster.

One story of the shooting should be mentioned here, if only for its classical flavour. In 1769 the prize lay between two boys called Merry and Love.[1] Each had one arrow to go. Love shot first and got a bull. The French horn brayed. "Omnia vincit amor," said his classically-minded supporters. "Not so," said Merry, capping the quotation with a difference, "nos non[2] cedamus amori," and he shot his arrow a full inch nearer the centre than his competitor.

In place of the arrow shooting Heath founded the annual speeches.

to represent the incident, does nothing of the kind. This print, of which a copy is given, appears to be the upper portion of a scoring-card. The original has engraved on its lower margin the "Names of the Archers for 1769" in two columns, as follows:

Mr. Whitmore	*Mr. Leigh*
Mr. Lemon	*Mr. Tunstal*
Mr. Maclean	*Mr. Jones*
Mr. Tighe	*Mr. Merry*
Mr. Watkins	*Mr. Yatman*
Mr. Poyntz	*Mr. Franks*

and opposite each are ten ruled spaces beneath the words "*Numr of Shoots.*" The print is lettered *Cs Knight delin et sculp. Printed for Wm Todd in Adam & Eve Court facing Poland Street Oxford Road & N. Webley Bookseller in Holbourn, also to be had at Mr. Gardner's shop Harrow Prise 6d.*

[1] The print does not give any competitor the name of Love. It probably was a nickname.

[2] Virgil, Ecl. x. 69.

The remainder of Heath's reign was singularly uneventful; in 1777 one of his sisters, who had accompanied him to Harrow, married Joseph Drury, the future Headmaster, and another of the assistant masters, Mr. Bromley, married another of the Misses Heath. Mrs. Bromley seems to have had no little influence in the government of the School, but about 1780 Drury was already looked upon as Heath's probable successor. Heath's love of books and love of ease induced him, in 1785, to resign the Headmastership; he had just been elected to an Eton Fellowship and already held the rectory of Walkerne, in Hertfordshire. The circumstances of his later years were rendered still more comfortable by his presentation to the rich living of Farnham, the duties annexed to which he was able to discharge without resigning his Walkerne rectory. As he passed from middle life to old age, it would be difficult to say which was the best furnished, his purse or his mind, his cellar, his library, or his larder. It is sad to relate that at the last he ceased to care for the Alduses which the inherited tastes of a bibliophile had made so dear to him, and that he preferred the sum of £9,000 to the charms of early editions and of famous bindings. He died in 1817, at the age of seventy-eight, and was buried at St. Leonard's Church in Exeter.

Photo. *Hills and Saunders.*

THE HEADMASTER'S HOUSE AND CHAPEL DOORWAY.

CHAPTER III

FROM 1785 TO MODERN TIMES

HEATH'S successor was Dr. Joseph Drury. Under him the School flourished in numbers as never before; at one time there were over 350 boys there, or more than 100 above any earlier maximum, while its general reputation can never have stood higher, either before or since. Spencer Perceval, the first Harrovian Prime Minister, had been a pupil of Drury, while still an assistant master, and no less than four of his successors in the Premiership, Lord Goderich, Sir Robert Peel, Lord Aberdeen and Lord Palmerston—who, curiously enough, was a connection of the old local family of the Gerrards—were at the School when Drury was Headmaster. Young aristocrats crowded to Harrow so fast that a school list reads almost like a peerage; the American minister, Rufus King, sent his son to Harrow, as being the one school where, so he thought (familiarity having bred contempt), no respect was paid to rank; the Russian minister, Count, afterwards Prince, Lieven, also sent his, but without giving his reasons. Indeed, if we are to apply the test of the boys' future greatness to the worth of the School, this was the golden age of Harrow. Beside the future Prime Ministers, Lord Althorp, the leader of the Re-

formed House of Commons,—"that most frank, true and stout-hearted of God's creatures,"—was a pupil of Drury's, and the same Headmaster won the wayward reverence of the future Sultan of English Literature—Lord Byron. Bryan Procter ("Barry Cornwall"), Theodore Hook, James Morier (of the "Adventures of Hajji Baba"), were all Harrovians of this generation, and to this period also belongs the one Harrovian Lord Chancellor, painstaking, phlegmatic, conscientious, Charles Christopher Pepys, Lord Cottenham, the master and embodiment of the rules of English Equity, when its mysteries were even deeper than to-day. What a change this from the school of free scholars and "foreigners," founded by John Lyon.

Drury reigned twenty years, from 1785 to 1805, wisely and sympathetically, without any startling changes, and without serious troubles, but with continuous and equable success. He was a finished scholar, an inspiring teacher, and the head of a remarkable family of masters. His son, Henry Drury, commonly called "Old Harry," and also his grandson Benjamin Drury, as well as his brother, Mark Drury, and Mark's son William, were all in the service of the School. The family name is now perpetuated in the name "Druries," given to the house, now Mr. Howson's and once Mr. Benjamin Drury's.

Dr. Drury's resignation was closely followed by troubles that seem an echo of the disturbances that followed the election of Heath. Three candidates for the vacant Headmastership were before the Governors—the Rev. Mark Drury, the outgoing Headmaster's

 Dr. George Butler

brother, already second master; the Rev. B. Evans, an assistant master; and the Rev. George Butler, Fellow of Sidney Sussex College, Cambridge. The Governors' votes were equally divided between Drury and Butler; it then became necessary to call on the Archbishop of Canterbury to give a casting vote, and he gave it for Butler.

Dr. George Butler was then a man of about thirty; he had had a most distinguished career at Cambridge, having been Senior Wrangler, and first Smith's prizeman, as well as a classical scholar whom illness only seems to have prevented from attaining the highest honours; but in the eyes of the boys, who were now the uninvited partisans of Mark Drury, these distinctions availed nothing. Byron, in particular, made himself the ringleader of the malcontents; he employed himself in writing satirical verses on the new appointment, in which Dr. Drury figured as Probus, while Pomposus was the name of his successor. Byron is even said to have helped to lay a train of gunpowder, with a view of blowing up the Headmaster of Harrow. The train was in fact fired, but no harm was done, and the Harrovian Guy Fawkes was never brought to justice. The life of a master disliked by Byron cannot have been easy. The poet carried a loaded pistol, he tore down gratings, the Headmaster's property, "because they darkened the hall," he refused invitations to dinner, because "he should never think of asking Dr. Butler to dine with *him* at Newstead," in fact, he behaved in a rebellious, high-spirited, poetical fashion, but, through the excellent

good sense of his master, he did little harm at the time, and he generously confessed himself sorry for it afterwards. The whole incident increases our respect for Dr. George Butler, is it treason to say that it does not give us any worse opinion of Byron? Byron, indeed, loved Harrow too well to be always at feud with the Headmaster; his lines, on leaving the School, to his fag, the young Duke of Dorset (killed out hunting in 1815), show us something of his school life, and his own boyish estimate of his character.

"Dorset! whose early steps with mine have strayed,
Exploring every path of Ida's glade;
Whom still affection taught me to defend,
And made me less a tyrant than a friend,
Though the harsh custom of our youthful band
Bade *thee* obey and gave *me* to command;"

. . . . . .

and after some excellent advice to the young Duke

"Yes! I have marked thee many a passing day
But now new scenes invite me far away;
Yes, I have marked within that generous mind
A soul, if well matured, to bless mankind.
Ah! though myself by nature haughty, wild,
Whom Indiscretion hailed her favourite child;
Though every error stamps me for her own,
And dooms my fall, I fain would fall alone;
Though my proud heart no precept now can tame,
I love the virtues which I cannot claim."

In later years one very dear to Byron was buried in Harrow Church, and he wrote of Harrow as the place where he would wish himself to be buried:

"Here might I sleep where all my hopes arose,
Scene of my youth and couch of my repose;

For ever stretched beneath this mantling shade,
Pressed by the turf where once my childhood played ;
Wrapt by the soil that veils the spot I loved,
Mixed with the earth o'er which my footsteps moved ;

Photo. *Hills and Saunders.*

THE PEACHEY TOMBSTONE, HARROW CHURCHYARD.

Blest by the tongues that charmed my youthful ear,
Mourned by the few my soul acknowledged here ;
Deplored by those in early days allied,
And unremembered by the world beside,"

and Harrovians know too well to need more than a reminder of how Byron dreamt on the "Peachey Stone," or of the well-remembered lines,

"Once more we re-visit the fields where we sported,"

that used to appear on the cover of the old "Harrow Notes."

The troubles arising directly out of the election were not the only difficulties of the new Headmaster; three years later, in 1808, there was another rebellion, more formidable but less picturesque; some privileges claimed by the monitors had been curtailed, and the School in spite of a dignified and eloquent letter addressed to the Sixth Form by Dr. Joseph Drury, went down into the streets. Monitors resigned, postal and other communications with London were cut, the keys of the birch-cupboard were seized (as who should spike the guns of the enemy), the watchwords were "Liberty and Rebellion." The revolution lasted some days, but then came the usual fate of a school revolt; "the principal ringleaders were expelled, and His Majesty George III. was pleased to express his approval of the way in which the disturbance was repressed."[1]

Besides these internal disturbances the School was at this time threatened by a formidable attack from without. The inhabitants of Harrow had looked with an unfavourable eye upon the course of events which had made John Lyon's School the first school in England. True it was, that in form the free scholars' places were still kept open, but it was practically impossible for the sons of poor men to be treated as equals with, and receive the same education as, the heirs of the greatest estates in the country. The local connection of the School had been insensibly weakened: five out of the six governors were not resident at

[1] "Harrow School," p. 67.

 The great Chancery Suit

Harrow, and in substance the advantages which the town derived from the School were the indirect benefits of trade and of reputation and not the direct educational privileges intended by John Lyon. In 1809 the inhabitants, under the guidance of Mr. John Foster, a churchwarden, were unwise enough to invoke the protection of the laws of their country against the inexorable course of events. They applied to the Court of Chancery, much as their predecessors (then interested in road repairing) had done two hundred years before, and asked that Court to remove the Governors irregularly appointed, lay down[1] "a Plan for the better Regulation of the School and the Admission of the Children of the Inhabitants" and generally to establish John Lyon's "Charity." Amongst other things they complained that the Governors had made an excessive allowance for the repair of the Headmaster's house—(an object in general not of extravagant expenditure by the Governors)—"which House was decorated with every Elegance and Conveniency," but their great and principal grievance was that "few or none of the children of the Inhabitants of the Parish or Town of Harrow, for whose benefit the said Free Grammar School was originally instituted, have been educated there; nor can they be safely or properly sent there . . . . . being constantly scoffed at and ill-treated by the other Boys; and their lives not only rendered uncomfortable but often in great Danger; insomuch that Parents of such children have been obliged to

[1] See Vesey's Chancery Reports, xvii. 491.

take them away from the School." Further "the Habits and Manners of the Youths who are admitted as Foreigners, and the expensive Establishments they are under, render it impossible for the Inhabitants to keep their Children on the same Footing, and very dangerous to their Future Plans and Prospects in Life: especially as they are too apt to imbibe the extravagant and expensive Ideas as well as pernicious Habits of the young Men of Fortune so admitted into the School."

The Governors made an effective defence: they easily showed that they had not spent too much on the Headmaster's house, and while contending that there were no obstacles in the way of children of the townspeople, who wished to be received into the School (at the time there were six free scholars), they urged in substance that the small numbers of the inhabitants' children, were owing to the fact that the classical training given by the School as instituted by John Lyon, was felt by the townspeople themselves to be unsuitable for those who were not destined for the learned professions. "Instances may have occurred where the Children of the Inhabitants may have been scoffed at and ill-treated by their school-fellows, as may have been the case with other Boys in so large an Establishment, but it has been the constant and invariable rule of the Masters to repress such conduct by all means in their Power." Foreigners' expenses might be high, but the free scholars were put to no expense but buying necessary books, "unless they choose to attend other Masters, who form no part of the Founder's Plan," (*i.e.*, the assistant

 The Judgment

masters doing tutorial work), and the free scholars benefited by "the advantage of the Ability and Attention of the Masters, the Emulation produced among the Boys, and the Excitement necessarily given to the Masters from their being placed in the management of a School which has obtained a high Reputation."

The Judge, Sir William Grant, then Master of the Rolls, did little for the parishioners of Harrow. The Governors irregularly appointed he refused to remove, for a technical legal reason. As to the management of the school estates he gave some small relief, but as to the conduct of the School, he pronounced clearly for the Governors and Headmaster. With regard to the great numbers of foreigners, "it is difficult to conceive," he said, "what Remedy it is in the Power of the Court to apply. The most obvious and the only compleat one would be the entire Exclusion of Foreigners. This, however, in the first place, would be incompatible with the Intention of the Founder; who did not mean to erect a mere parochial School, but has declared that the Master may receive over and above the Youth of the Inhabitants within the Parish, so many Foreigners as the whole may be well taught, and the Place can conveniently contain." The evidence as to the "Existence of an alledged Conspiracy against the Parish Boys" came to little or nothing, and in Sir William Grant's opinion, "the Reason there are so few Parish Scholars is, that few of the Inhabitants wish to give their children a Classical Education." "I should be unwilling," said he, "to take any Step, that might impair the general Utility of the School, for the mere Chance of

[illegible] scholars of the [illegible]

[illegible] the school was left free [illegible]

Dr. George Butler reigned from 1805 to 1829. It was through [illegible] that the school numbers sank at the last [illegible] reached 295. One reason [illegible] that the nation was passing through [illegible] that for the time being [illegible] community were hostile [illegible] which characterized the [illegible] the life at a public school was then [illegible] very hard or even barbarous [illegible] was comparatively weak [illegible] rapidly than to-day [illegible] Dr. George Butler all the time was working [illegible] for the school. It was largely through [illegible] generosity that the east wing of the [illegible] was added, the foundation stone being [illegible] and in the following year he founded the Headmaster's prizes for Greek verse, Latin hexameters and Latin [illegible]. Indeed then, as since, the Headmastership [illegible]. Dr. George Butler was actually [illegible] by tradition to call all "bills," and further it was then the custom for the Headmaster as well as the assistant masters to act as tutor for a certain number of the boys. Dr. George Butler's pupils were [illegible] the old senior wrangler [illegible] them private lectures on physical science [illegible] dreamt of that subject [illegible] curriculum, and

 Rough Customs

he seems also to have roused in some of his pupils a by no means unfruitful interest in Art and Archæology. It was to his pupils rather than to the School at large that the Headmaster would unbend ; we read of his taking water-gruel with a boy staying out for a cold ; and glasses of Madeira sipped with condescension by a youthful connoisseur and accompanied by peaches seem to have contributed not a little to a good understanding.

But this was to pupils only ; in other respects there was probably a greater distance then than now between master and boys, though Dr. George Butler seems to have done his best to bridge the gulf. His departure from the School in 1829 was marked by a characteristic touch : " He gave to every boy a book with his name inscribed on a label,[1] all in his own handwriting, stating that he had been Headmaster for twenty-four years, and expressing a wish that each boy would continue to love him," as he had loved the boys.

But to tell the truth these very boys among themselves were rough and not a little unruly. " Lock-up " had few terrors ; a nocturnal paper-chase called " Jack o' Lanthorn," in which the hare had a lantern that he showed to lure his pursuers into every pond and ditch, must have been a glorious sport for our great-grandfathers ; less amusing perhaps was the ceremony of admission to the worshipful company of fag-masters, by which the newly promoted boy knelt down with his face to the wall, or lay flat on a table,

[1] Judge Baylis, Q.C., in " Harrow School," p. 80.

while his fellows bombarded his head at four yards' range, with hard rolls for one minute: sometimes a plate protected the victim's head at first, but that when broken would only be a new terror. Fagging, too, was then a rough institution; fags had to run out at the call of "fag—poker!" and fetch stakes from a neighbouring hedge, to supply the absence of a poker for the fire; and on cold winter mornings by the struggling light of a taper, numbed little boys were cleaning their masters' boots and shoes. It was at this time that Anthony Trollope was at Harrow. He was a day boy—one of Lyon's free scholars; he would hardly have agreed with Sir William Grant's cheerful view of their treatment. He had of course no regular fagging within a a master's house to do, but consistent and unlicensed ill-usage more than made up for any of the sufferings of a regular fag. Indeed Trollope's case is not one for which the fagging system can be held responsible. Fagging may mean hardship, but it does not mean bullying. Fagging is the lawful exercise of authority by the elder boys over the younger—an authority sometimes abused and exercised more or less harshly as times are more or less rough. Bullying is the unlicensed application of torture. Trollope was bullied. But the school is yet to be found where a boy, ungainly as Trollope was, ill-dressed, poor, hyper-sensitive, will not suffer; such an one suffers in the world as well, and it must be owned that when he looks back on his life after many years he does not underrate his sufferings.

The school teaching in general was still purely

classical; a "Lecturer in Natural and Experimental Philosophy" attended once in two or three years; Dr. George Butler, as became a distinguished mathematician, introduced a little Euclid, "lightly glanced at by the Sixth Form once a week," but algebra was unknown. As for arithmetic, that was too humble a pursuit for classical scholars. But the classical scholars of those days were great workers; boys would do six or seven chapters of Thucydides or Herodotus, or an equivalent amount of Greek play, Juvenal, Livy or Tacitus every day "extra," *i.e.*, beyond the ordinary school work. Imagine a Harrovian's day at that period —at breakfast time, perhaps a head broken with rolls, or he breaks some one else's; during the day his ordinary work, with Æschylus or Tacitus beyond; in the evening Jack o'Lanthorn—but perhaps this is to roll three single Harrovians into one. And with it all the life had none of the conveniences that we now regard as necessities; masters and boys alike brought their tapers into school. Marillier, the first man to teach mathematics (he was a Frenchman and called his subject "Les Mathématiques," whence the modern Harrovian "teek"), was also the first man to introduce gas, and he had it in cylinders from London. It is worth remarking as a sign of the advent of the modern spirit, that the first School paper, "The Harrovian," appeared in 1828. It aimed at literature rather than journalism.

Dr. George Butler's successor was Dr. Longley, the only Oxford man to be Headmaster this century until Dr. Wood's election. Dr. Longley reigned only

seven years, exchanging the Headmastership for the Bishopric of Ripon in 1836. He was afterwards Archbishop, first of York and then of Canterbury. In his reign French first became a compulsory subject. Dr. Longley seems on the whole not to have been unsuccessful as Headmaster, especially when allowance is made for the great difficulties of the times. Numbers rose slightly during his reign, though this is a very unsatisfactory test of good work. At Christmas, 1828, there were only 127 boys; there were 165 when Dr. Longley left in 1836, and at one time there were as many as 259. But Dr. Longley was struggling to rule the School on modern principles without any of the modern equipment. He would have made religion the most prominent force in School life, but he had no School chapel and probably never preached a sermon. He tried to govern by kindness and personal influence, and his pupils removed the contents of a pie destined for his dinner, leaving him to cut the crust—*et præterea nihil.* In truth the School got rather out of hand in those days, and the government forgot the cardinal duty of keeping order.

After Dr. Longley came Dr. Christopher Wordsworth from Trinity, Cambridge, senior classic and senior classical medallist; his Headmastership covers the most critical period of modern Harrow history. At first the numbers rose slightly, to 190; but then came a rapid and steady fall, till in 1844, when Dr. Wordsworth left, only sixty-nine boys were at Harrow. It is probably unfair to attribute this unquestionable decay to the failings of the reigning

 Dr. Wordsworth

Headmaster: causes which had been at work since 1820 now showed their full effects, and no single man could have completely prevented their operation. But Dr. Wordsworth was a saint rather than a school master, a scholar rather than a teacher. He knew well enough how the school discipline had fallen into

THE OLD HEADMASTER'S HOUSE, DESTROYED BY FIRE IN 1838.

decay, but his efforts to reform things were vigorous and single-hearted rather than tactful and discreet. No man was ever more unworldly, but one cannot help feeling that a little more knowledge of the world and of the boys would have served him in good stead. He built the first School chapel, and he preached on *σῶμα* and on *πτῶμα*; he felt the value of ceremony in

school affairs, and he ordained his monitors with the school Library key and the solemn allocution, *sis tu monitor Scholæ Harroviensis.* Still signs of hope and of faith in the School were not wanting; already, just as Dr. George Butler was leaving Harrow, Mr. John Sayer had founded two scholarships of fifty guineas each for four years; in 1838 the Beresford Hope Greek Prose Prize was instituted; two years later the great Gregory Scholarship of £100 for four years was founded by Mr. Richard Gregory, and Mr. Joseph Neeld, M.P., then a Governor, gave two scholarships of £30 a year for three years. Harrow was no longer to be the Cinderella of the great public schools; these scholarships came at the time when help was most needed.

The most striking physical event of Dr. Wordsworth's Headmastership, was the burning of the Headmaster's house. The house, the gradual growth of almost two centuries, was then a large rambling building; as left by Dr. George Butler, it would hold some 120 boys. It had two large halls in it, one for the common sort, and one for the sixth form; its long and handsome stone front looked on the High Street, and it had two wings running back into the Headmaster's garden. The fire was in 1838: it so happened that at the time the Headmaster had, in strictness, no boys as boarders. The fact was that, in 1836, the Governors had resolved that it "appeared to them desirable, as likely to promote the best interests of the School, that the boarders should be removed, and in future prohibited at the Headmaster's house."

Dr. Vaughan

Pending the necessary alterations, the boys were under the charge of Mr. Colenso, but in their old quarters. The origin of the fire seems to have been accidental; no lives were lost, but the house was practically destroyed. Financially the fire was a great blow, as the damage was £5,000 at least, and the Governors had insured for £2,800 only. A private house for the Headmaster was built on the site of the old house without loss of time, but it was not until 1845 that the boys' rooms forming the north wing of the house were built. The money for this purpose was raised by subscriptions. The boys' rooms on the south side of the house were not added until 1866, when they were built by Dr. Montagu Butler at his own expense on the site of an old house till then leased by the Headmaster for the purposes of boys' rooms.

In 1844 Dr. Vaughan succeeded Dr. Wordsworth. With the advent of Dr. Vaughan the task of the historian ends, for it is with his accession that history ceases to be descriptive of a state of things that is past. In three years the numbers of the School rose to 315, and since 1847 the capacity of the buildings has been the only limit of the School's expansion. At the present time there are about 600 boys. Thus Vaughan's success was immediate; he was a pupil of Arnold's, a man born to govern, at once tactful and energetic, gentle and firm, a great preacher, a scholar of a very fine instinct, and in the best sense a man of the world. He reigned fifteen years, from 1844 to 1859; it was under his auspices that the School

chapel took its present shape; the chancel was his own gift, and its reredos is now his personal memorial.

Photo. *Hills and Saunders.*

DR. VAUGHAN, HEADMASTER 1845-1859.
From a portrait by G. Richmond.

Shortly after he left Harrow the Vaughan Library was built to commemorate his work. Lord Palmerston, then the old Harrovian idolized by contemporary

 Dr. H. M. Butler

Harrow, laid the foundation stone. Dr. Vaughan was followed in 1859 by Dr. H. Montagu Butler, now

Photo. *Hills and Saunders.*

DR. H. MONTAGU BUTLER.

Master of Trinity, who was in turn succeeded in 1885 by Dr. Welldon, now Bishop of Calcutta. The reign of Dr. Wood, the present Headmaster, began in January, 1899.

The time has not come to write the story of these later years, a story of constant growth and success, fraught at the same time with developments which future generations will estimate better than we can. But two of the more recent developments of the school life should be mentioned here: the first is the marvellous flow of benefactions in these recent years, and the second is the School Mission. Prizes, land, buildings, scientific collections, books, have all flowed in upon the School, the greatest impulse to the movement being given by the Tercentenary Festival of 1871, when the Lyon Memorial Fund, the School's second endowment, was raised; this amounted in the end to £38,000, but it does not represent one quarter of the last forty years' gifts to Harrow. Indeed, if we Harrovians are asked for tangible evidence of our devotion to the School, *si monumentum quaeris, circumspice*, is a full and sufficient answer to the questioner. The full list of benefactions recited on Founder's Day will be found at the end of this chapter.

The Harrow Mission was founded in 1882. Its work is in London, in one of the very poor districts at Notting Hill. Over £39,000 has been subscribed in all for the purposes of its work, and it has an income of about £1,500 a year; a church, clubs for men, boys and girls, a hostel for old Harrovians and a hall have all been built. The whole is managed by a vicar, the Rev. D. J. Learoyd, and two curates. In its rise and growth the work owed much to the devotion of the missioner, the late Rev. William Law,

 The Public Schools Acts

and to the generous encouragement of Dr. Montagu Butler. Parties of boys from the School visit the mission every term, and once at least in every year the missioner meets the School in Speech Room and tells the story of his work. The direct work of a school mission, great and valuable as that is, is by no means its only usefulness. It brings home to every boy in the School the problem of the life of his less fortunate fellow-countrymen and countrywomen, and may, in some cases at any rate, sow the seeds of some steady effort of social work. Lord Shaftesbury was a Harrow boy; it would indeed be wrong if his school should not remind its members of the responsibilities of their class. The universal recognition of the duty of mission work in the great towns is one of the most remarkable features of public school life in the last quarter of a century.

Before we finally close the account of the School history, a word or two should be said of the present settlement of the constitution of the School and of the end of the troubles as to the rights of the townspeople of Harrow. The whole question of the School constitution was thoroughly examined by the Public Schools Commission in the early "sixties," and their report, published in 1864, was the basis of the Public Schools Acts, 1868 and 1873. The Commission found that at the time when they took evidence a boy of parents living in the neighbourhood, if on the Foundation, paid £17 17*s.* a year tuition fees (in fact, of this sum £15 15*s.* was remitted when the parents were very poor), but if he was not on the Foundation, £41 5*s.*

This seemed to the Commissioners an anomaly, inasmuch as the then Foundationers were the children of parents belonging to the higher classes, many of whom had come to live in the parish for the purpose of getting their sons educated on the school Foundation, and none of the farmers or tradesmen then sent their sons to the School. The Commissioners came to the conclusion that "neither public convenience nor respect for the Founder's intentions (which it [*i.e.*, the Foundationers' privilege] does not now substantially fulfil) demand that it should be kept alive. We would recommend the extinction of this privilege." And extinguished it was. The mode of its extinction and the substitute provided for it, bear witness to what one may call the political ability of Dr. Vaughan. What that Headmaster had done had been to establish and support what was in effect a separate day school, called the English Form, where a cheap education on commercial lines (including French) was offered to the children of the townspeople. There were two masters, one resident and one visiting, a French master. Both were appointed by the Headmaster. The fee was £5 a year, and covered about half the expenses. The Headmaster seems to have paid the rest. The boys who came to this day school were, in the opinion of the Commissioners, those "who would probably have resorted to Harrow School itself had it remained small and unimportant, and had not the course of instruction been, as the founder directed it should be, classical." In 1862 there were twenty-four boys there. Dr. Montagu Butler continued Dr. Vaughan's benevo-

 Statutes Revised

lence. In substance the new constitution of Harrow School created under the Public Schools Act gave this day school permanence, independence, and a local habitation with some support out of the School funds. It is now known as the Lower School of John Lyon.

Beside this settlement of a secular controversy, the Public Schools Act, and the Statutes made under it, have abolished and replaced the Orders, Statutes and Rules of John Lyon. The modern statutes are less picturesque in our eyes than those that preceded them, the cardinal difference between them being that the new statutes are concerned almost exclusively with the property of the School, and not with its education or daily life. They make provision for Foundation Exhibitions when the funds of the School permit, and they consolidate the four £5 Scholarships of John Lyon into one of £20 a year at Oxford or Cambridge, they abolish the old office of usher or lower master, and the curious may find in them certain regulations as to the Headmaster's position and powers. In truth, they provide the School with a constitution in harmony with its needs, and modern Harrovians are spared the anomaly of a constant conflict between the spirit of the constitution and the circumstances of the School. It is perhaps worth noticing that under the Public Schools Act of 1873, the old corporation of John Lyon died, and rose like a phoenix instantaneously from its own ashes, with the title of "The Keepers and Governors of the Possessions, Revenues and Goods of the Free Grammar School of John Lyon within the town of Harrow-on-the-Hill in the County of

Middlesex," the last five words being a modern addition ; and the same Act of Parliament gives our present Governors the right to use the old seal. This awe-inspiring legal operation probably passed unnoticed at Harrow.

Commemoration of the Founder and other Benefactors of Harrow School.

1571. In the year 1571 Queen Elizabeth granted Letters Patent and a Royal Charter to John Lyon, of Preston in the Parish of Harrow on the Hill, for the Foundation of a Free Grammar School at Harrow.

1590. The Statutes of the School were framed by the Founder in 1590, two years before his decease ; soon after which, between the years 1608 and 1611, the western wing of the present School Building was erected.

1819. On the 3rd of June, 1819, the first stone of the newer portion of the School Building was laid ; the expense of the building was defrayed by Voluntary Subscriptions of the Governors, Masters and Scholars of the School ; at the same time the School Library was augmented.

1820. In the year 1820 the Annual Prizes for Greek Verse, Latin Hexameters and Latin Lyrics, were instituted.

1826. In the year 1826 the Right Honourable Sir Robert Peel, Bart., M.P., founded the Annual Prize of a Gold Medal for the best Essay or Oration in Latin Prose.

THE PEEL MEDAL, ½ SCALE.

1830.[1] In the year 1830 John Sayer, Esq., founded two Scholarships of fifty guineas each for four years.

1838. In the year 1838 the Right Honourable Alexander James Beresford-Hope, M.P. founded an Annual Prize for the best translation into Greek Prose.

On July 4th, in the same year, the first stone of the School Chapel was laid; the building was erected by Subscriptions from the Governors, Masters and Scholars of the School; and was consecrated by the Visitor, His Grace the Archbishop of Canterbury, on September 24th, 1839.

1840. In the year 1840 Richard Gregory, Esq., founded a Scholarship of £100 a year, and an Annual Prize of a Gold Medal

THE GREGORY MEDAL, ½ SCALE.

for the best translation into Latin Prose; and bequeathed to the School Library a valuable present of Books.

In the same year Joseph Neeld, Esq. M.P., one of the Governors of the School, founded two Scholarships of £30 a year for three years; to which in 1851 he added a Gold Medal to be given annually to the best proficient in Mathematics.

1851. In the year 1851 the Earl Spencer founded a Scholarship of the value of £30 a year for three years.

In the same year large additions and improvements were made in the School Bathing Place, at the cost of the Head Master, the Rev. Charles John Vaughan, D.D.

1852. In the year 1852 Beriah Botfield, Esq., F.R.S., founded

[1] This date should be 1829.

an Annual Prize or a Gold Medal to be given to the best proficient in the study of Modern Languages.

In the same year Viscount Ebrington, now Earl Fortescue, established a second Annual Prize for proficiency in Modern Languages.

1855. In the year 1855 a new School Building was erected in the neighbourhood of the School Chapel; the expense was defrayed by Subscriptions of the Masters of the School and the Parents of the Scholars.

In the years 1854-5 the Chancel and North Aisle of a new School Chapel were erected; and opened for Divine Service on Founder's Day, October 11th, 1855. The Chancel was the gift of the Rev. Charles John Vaughan, D.D., then Head Master of the School; the cost of the North Aisle was defrayed by Subscriptions of the Masters of the School and the Parents of the Scholars.

1856. On the 26th of June, 1856, the Foundation Stone was laid for a new South Aisle, designed as a Memorial to those Officers educated at Harrow who fell in the Crimean War.

1857. The whole building having been in the interval completed, the Chapel was re-consecrated by the Lord Bishop of London, on All Saints' Day, the 1st of November, 1857.

1861. On the 4th of July, 1861, the Foundation Stone was laid of a new Building to be called the *Vaughan Library*, designed to record the signal services rendered to the School by the Rev. Charles John Vaughan, D.D., throughout the fifteen years from 1844 to 1859, during which he held the post of Head Master. The Vaughan Library was opened on the 2nd July, 1863.

1863. In the year 1863 Joseph Jones, Esq., founded an Annual Prize of a Gold Medal for the best exercise in Latin Elegiac Verse. The prize was instituted in memory of his son Joseph Jones, who died at Harrow on the 25th of September, 1862, being at the time Head Boy among the Scholars.

In the same year, Beriah Botfield, Esq., F.R.S., founded by bequest a Scholarship of £60 a year for three years.

In the same year, the Rev. William Oxenham, M.A., Lower Master of the School, founded by bequest two Annual Prizes for the best Greek and Latin Epigrams. To this bequest a sum of £100 was added in the year 1896, by the will of his son, Mr. Edward Lavington Oxenham.

1864. In the years 1864 and 1865 large additions were made to the School play buildings, at the expense of the Masters, Scholars and former members of the School.

1865. In the year 1865 a spire was added to the School Chapel as a memorial to the aforenamed Rev. William Oxenham, for thirty-seven years a Master of the School.

In the same year the Vaughan Library was for the first

THE JONES MEDAL, ½ SCALE.

time largely augmented by books purchased with the interest on the Fund raised as a Memorial to the aforenamed Sir Robert Peel, Bart., M.P.

In the same year Sir Gardner Wilkinson, F.R.S., presented to the School a valuable collection of Egyptian, Greek and Roman Antiquities, to which in the year 1873 he added a collection of coins and medals.

1866. In the year 1866 a large and valuable Playing Field was purchased for the School by Contributions from the Governors, Masters, former Scholars and other friends of the School.

In the same year John Edward Bourchier, Esq., Head Boy among the Scholars in 1862, founded four Annual Prizes for the encouragement of the study of Modern History and English Literature.

1869. In the year 1869 the Lord Charles James Fox Russell founded an Annual Prize of a Gold Medal, to be called the "Shakespeare Medal," for the encouragement of the Study of Shakespeare.

1870. In the year 1870 Charles John Leaf, Esq., founded a Scholarship of the value of £70 a year for three years.

1871. In the year 1871 Douglas Edward Anderson, Esq., bequeathed a sum of money, which was applied to the creation of a Scholarship of the value of £50 a year for three years.

In the same year, being the Three Hundredth Anniversary of the Granting of the Royal Charter to John Lyon, a Fund was raised, called the "Lyon Memorial Fund," for the purpose of erecting additional School Buildings and providing for the purchase of land. The Fund was raised by Subscriptions among the Governors, Masters, Parents of the Scholars and former Members of the School, and eventually amounted to upwards of £38,000.

Of this Fund in the year 1873 a portion was devoted to the erection of a Gymnasium, and in the year 1874 another portion to the construction of Laboratories and Schools for Science and other teaching.

In the same year, 1874, on July 2nd, the First Stone was laid of a new Speech Room; the cost of the site and the building to be defrayed from the "Lyon Memorial Fund."

On July 5th, 1877, the new Speech Room was opened, having been fitted with a large and valuable Organ, erected by Subscriptions among friends of the School.

1873. In the year 1873 Cyril Flower, Esq., M.P., now Lord Battersea and Overstrand, founded two Prizes for the best Translation into French and German respectively.

1876. In the year 1876 Viscountess Strangford founded, in memory of her late husband, Percy Smythe, Viscount Strangford, three Prizes for the encouragement of the Study of Geography.

1877. In the year 1877 George Edward Briscoe Eyre, Esq., founded two Prizes for the encouragement of Music.

1878. In the year 1878 Jane, Lady Bourchier, founded four

Prizes for the encouragement of good Reading in English.

In the same year a Scholarship, to be called the "Clayton Memorial Scholarship," was founded by the friends of William Clayton Clayton, Esq., Captain in Her Majesty's Ninth Royal Lancers, for the encouragement of Modern Studies.

1879. In the year 1879 Edward Henry Pember, Esq., one of Her Majesty's Counsel learned in the Law, founded three Prizes for the encouragement of Greek and Latin Grammar and Classical Philology.

1881. In the year 1881 large additions were made to the School Bathing Place, the expense being borne in part by Subscriptions from former Scholars and other Friends of the School.

In the same year William Roundell, Esq., founded a Scholarship of the value of £40 a year for three years for the encouragement of Modern Studies.

1882. In the year 1882 Frederick George Brabazon Ponsonby, Earl of Bessborough, founded a Scholarship of the value of £30 a year for three years, for the encouragement of Modern Studies.

In the years 1882 and 1883 a Fund was raised, called the "Harrow Mission Fund," for the purpose of ministering, spiritually and otherwise, to the wants of the poor in London. The Fund was raised by Subscriptions among the Masters, Scholars, Former Scholars, and other Friends of the School, and now amounts to upwards of £39,000.

1883. In the year 1883 a new Pavilion was erected on the old School Cricket Ground. It was the gift of some Former Scholars and other Friends of the School.

1884. In the year 1884 the Governors began the erection of a large Building to contain Schoolrooms, and also a Museum of Science and Art. This Building was completed in the year 1886, and the Museum opened on the 1st of July of the same year under the name of the Butler Museum.

In the year 1884, a large addition was made to the Playing Fields of the School. The cost was defrayed by

the Subscriptions of many Friends as a mark of respect and regard to the memory of the Honourable Robert Grimston.

1885. In the year 1885 the Honourable Ion Grant Neville Keith-Falconer, instituted in memory of his late Father, Francis Alexander Keith-Falconer, eighth Earl of Kintore, four annual Prizes for the promotion of the Study of the Holy Scriptures. Since the lamented death of Mr. Keith-Falconer, his widow has expressed a desire to continue these prizes in his memory.

In the same year, Frederick Lucas Cook, Esq., M.P., presented to the School Chapel a new and valuable Organ, as a mark of his affection for the School, and his respect for John Farmer, Esq., from 1862 to 1885 School Organist and Instructor in Music.

In the same year a Fund was started for the purpose of buying the Football Field as a Memorial of the devoted services of the Reverend Henry Montagu Butler, D.D., Head Master from 1859 to 1885. To this Fund an Old Harrovian, from his gratitude to Dr. Butler and his love for the School, anonymously contributed the sum of £10,000. The Fund eventually amounted to upwards of £18,500, and the purchase of the Football Field was effected.

1888. In the year 1888 Samuel Henry Beddington, Esq., founded two prizes for Natural Science, in memory of his son, George Stuart Beddington, formerly a member of the School.

In the same year a friend of the School gave anonymously the sum of £1,000, to found a Scholarship for the Fifth Form.

1890. In the year 1890 the erection of the New Music School was begun, at the expense partly of the Governors, and partly of the Masters and friends of the School.

1891. In the year 1891 John Macnamara, Esq., gave to the School in memory of his son, Arthur Macnamara, formerly scholar, who was killed by a sudden accident in Switzerland, the sum of £800, which has been spent, in accordance with his wish, upon building new Fives Courts.

In the same year, Thomas Keay Tapling, Esq., M.P., left, by his Will, the sum of £1,000, to be spent upon the improvement of the Cricket of the School.

In the same year William Nicholson, Esq., purchased for the use of the School a valuable Playing Field adjoining the Cricket Ground.

1892. During the year 1892 this ground was laid out as a Cricket Field, at the expense of Friends and former Members of the School.

1893. In the year 1893 New Pavilions were erected on the Cricket Fields, in memory of two much loved Harrovians, the Reverend William Law and Cyril Digby Buxton, Esq.

In the same year an addition was made to the Lower Cricket Field through the generosity of Edward Ernest Bowen, Esq.

In the same year Mrs. Watkins founded, in memory of her son, Frederick Bower Watkins, formerly Scholar, who died at Harrow during his School life, two prizes, to be called the Fred Watkins prizes, for Latin Prose in the Fifth Form.

1894. In the year 1894 Alexander Astell Hadow, Esq., bequeathed the sum of £200 for the Harrow Mission, and the sum of £100 for the encouragement of the Cricket.

1895. In the year 1895, Mrs. Stanhope founded an Entrance Scholarship of £50 a year in memory of her late husband, the Right Honourable Edward Stanhope, M.P.

In the same year a School of Art was presented to the School at a cost of £3,000 by an Old Harrovian, Henry Yates Thompson, Esq. ; who also established in the year 1896 two annual prizes for proficiency in Drawing.

In the same year the beloved friend of Harrow, Frederick George Brabazon Ponsonby, the Earl of Bessborough, left by his will the sum of £200 to be spent upon the improvement of the Cricket.

In the same year a fund was started for the improvement of the Cricket Fields as a memorial of the long services of the same Earl of Bessborough. The fund has amounted to over £5,500.

In the same year a Scheme was started for raising the sum of £19,000, partly by the contribution of the Governors, but mainly by the subscriptions of the Masters and former Members of the School and Parents of Boys, for the purchase of a large extent of land adjoining the School Football Field. The land has now been bought.

1896. In the year 1896, Colonel George McCall founded a Scholarship of the value of £40 a year for proficiency in Mathematics, Modern Languages and Natural Science.

In the same year Rear-Admiral Colomb founded an Annual Prize for an English Essay upon a naval subject.

1897. In the year 1897 Pandely Mavrogordato, Esq., founded an Annual Prize for the best translation into Greek Iambic Verse.

In the same year the Right Honourable Sir George Otto Trevelyan, Bart., M.P., one of the Governors of the School, gave the sum of £1,000 to form the nucleus of an endowment fund for the educational purposes of the School.

In the same year Laurence James Baker, Esq., gave to the Governors the sum of £150 to found a prize in Mathematics.

1898. In the year 1898 Walter Leaf, Esq., Doctor of Letters, one of the Governors of the School, gave the sum of £1,000 for educational purposes.

In the same year the sum of £1,200 was raised to place in the Chancel of the School Chapel a Reredos and Medallion Portrait as further memorials of the late Very Reverend Charles John Vaughan, D.D., Dean of Llandaff, who died in the preceding year, 1897.

1900. In the year 1900 G. M. McCorquodale, Esq., founded in memory of his son, who was killed in South Africa, a scholarship of the value of £50 a year tenable at the School by sons of Old Harrovians.

Photo. *Hills and Saunders.*

THE OLD SCHOOLS.

Photo. *Hills and Saunders.*

THE SPEECH ROOM.

CHAPTER IV

THE SCHOOL BUILDINGS AND THE SCHOOL ESTATE

THE principal school buildings are in order of date, (1) the Old Schools; (2) the Chapel; (3) the "New" Schools; (4) the Vaughan Library; (5) the New Speech Room; (6) the Science Schools; (7) the Museum Schools, and the Butler Museum; (8) the Music Schools; (9) the Drawing Schools.

The old schools stand almost at the top of the hill, on the south side of the Rectory and the Rectory garden, which in their turn lie to the south of the churchyard and the church. On the south and west,

the old schools are bounded by the School yard ; on the north they look on to the Rectory garden, on the east on to the road leading up from the High Street to the church. But not all the "old schools" can properly be called "old." The east wing was added only in 1820, when the central flight of steps was also built, and the oriel window of the Fourth Form Room put in. Before 1820, the only School building was that built by John Lyon's Governors in 1608-1615. For two centuries, the whole School work was done there. Byron, Peel, Palmerston, Sheridan, Rodney, Dalhousie—all the great Harrovians of the eighteenth and early nineteenth centuries were taught in the plain building[1] of red brick which is shown us in contemporary prints.

The building was designed by John Lyon to serve a double purpose ; it was to provide[2] "meet and convenient rooms for the Schoolmaster and Usher to inhabit and dwell in," and also "a large and convenient School House with a chimney in it." It was in three stories ; the lowest was the basement or cellar

[1] It is quaintly described in 1818 Carlisle's "Endowed Grammar Schools" vol. ii., p. 126), as "a building little calculated to call forth the admiration of a casual spectator by any Architectural embellishment, but surveyed with filial veneration by a very considerable proportion of the Higher and Distinguished Orders of Society of the present day ; and an object of eager curiosity to every Stranger who contemplates, in this unambitious structure, one of the most celebrated and frequented Public Seminaries of Classical Learning now flourishing in this Kingdom."

[2] John Lyon's Statutes.

"to lay in wood or coals," and this was divided into three "rooms," "the one for the Master, the second for the Usher, and the third for the Scholars." Above it was the large schoolroom now known as the Fourth Form Room, and above this again were three rooms, one at the north for the master, one at the south for the usher, and one in the middle for the Governors to meet in. At the top was an attic, afterwards known as the "Cock Loft."

A drawing of the old schools gives one the idea that the architect must have planned them without a staircase, and added that useful part of the building afterwards. The staircase was in fact stuck on, as it were, to the east side of the schools, and in a kind of square excrescence (see the illustration, p. 35). The greater part of this staircase, the stairs from the Fourth Form Room to the first landing, still survives, having been made use of when the west wing was built, and cunningly incorporated in the extended building but the steps[1] that led from the School yard to the Fourth Form Room have been superseded by the present flight of stone steps. The old building had two doors: one on the south side was that still surviving; it led into what then was the School cellar, and now is the abode of Custos: the other was on the north side of the excrescence, and passed across

[1] The curious may find the first few of these old steps in the recesses behind Custos' dwelling. The old door that gave access to them was on the *north* side of the excrescence, *i.e.* looking towards the Rectory garden (Dean Merivale in Thornton's, "Harrow School," p. 244).

to the stairs leading to the Fourth Form Room and beyond.

The lives of the master, usher, and scholars or "foreigners," boarding with the master in the early days, must have been Spartan in their frugality; but two rooms, three cellars and an attic were soon found to be insufficient for their inhabitants, and in 1650 the master migrated to an independent house. When the usher moved is apparently uncertain. After the master's removal, what had been his dwelling-room was converted into a class-room, and in due course the usher's room was put to the like uses. It was not until 1847 that the Governors' room shared the same fate.

The three rooms are still used as class-rooms, and the cock-loft is also pressed into the same honourable service.

The old schoolroom, or Fourth Form Room, is the most venerable spot in Harrow; for some thirty-five years it was the sole schoolroom; for nearly two hundred it was by far the most important. During the nineteenth century it was used mainly for the Fourth Form, whence its present name, but it long preserved the mark of its former pre-eminent position in the fact that as large a number of the School as could find room met there for prayers on two mornings in the week, and that on wet days the School "roll call" or "bill" was held there. It is now jealously guarded as a historical monument except on the few occasions when it lends a venerable solemnity to the last penalty of the School law. In shape the room is oblong, about

sixty feet long by twenty-four feet broad. The square mullioned windows on the west side and on the east begin some ten feet from the floor, but that on the east side is now blocked by the addition of the east wing of the schools. At the north end is a blank

THE FOURTH FORM ROOM BEFORE 1819.
(From Ackermann.)

wall with the Headmaster's throne in front of it; at the south end the beautiful oriel window added in 1819. The oak forms of the Headmaster's throne, and the usher's chair and desk, take up a large part of the floor space. Needless to say there are no desks for the boys; a desk is a modern educational luxury. The forms are arranged in groups, as indeed was

necessary when this one room served, for the teaching of several independent classes or "forms."[1] The walls are covered with wainscoting, the panels of which are covered with the names of Harrovians carved by themselves, mainly of the eighteenth and early nineteenth centuries. Here may be read the names of Byron, Sheridan and Peel, and many another Harrovian whom all the world knows, and the names of countless others, some of whom have passed into forgetfulness, and some of whom, such as Lockwood, who rode back again into the valley after Balaclava, will be remembered at any rate at Harrow. In about 1872 further carving on the panels by boys was forbidden, but until about 1885, when all possible space was filled up, except some kept for heads of the School, old "Sam" Hoare, the school custos, for a consideration, carved names on boards with which the walls of the Fourth Form Room, above the panels, were covered. At present the name of every boy who comes to the School is carved on a board in his house, but there is no place where the school names as such are carved.

Besides its use as a school room the Fourth Form Room was for the greater part of the school history the natural meeting-place, under cover, of the School.

[1] The word used at Harrow, as at most other schools of the same kind, for a set or class of boys organized for teaching by one master is "form;" perhaps the name originated at the time when each class had not a room to itself, but only one or more forms or benches in a common room where many classes were being taught simultaneously. (Dr. Murray's Dictionary rejects this etymology.)

Addition to Buildings

On wet days it served after school-work was over as a general play-room, and it must have been a pandemonium indeed. The election of "club-keepers" for the school games of cricket took place here; boy after boy came up singly to a table, where sat one registering votes, and voted—this was before the days of the ballot—for the candidate of his choice; on his descent he seems to have been attacked by the partisans of the candidate whom he had not favoured, and defended by the supporters of his own candidate. The ceremony was known as "squash." It was unpopular among small boys. Here also is (or was) the scene of "monitors' whoppings"—those occasions when the monitorial body take joint action to assert their authority or enforce some monitorial rule. The monitors and the culprit alone were in the Fourth Form Room; the School assembled outside in the School yard and was not always orderly.

Photo. *F. M. Hicks.*

NAMES CARVED IN THE FOURTH FORM ROOM.

In 1819 the first great addition to the School buildings was made. By the energy of Dr. George Butler, and through the liberality of old Harrovians, a sum of about £8,000 was collected (Dr. Butler himself gave £500 and was accused of "ostentation" for doing so) and the collections were employed in adding an east

wing to the old School building, containing a large room designed as a Speech Room, some class-rooms and a library. This addition completely changed the appearance of the old schools; the excrescent staircase was incorporated in the reformed building, the old building serving as one wing of the whole, and the new building as the other; a broad flight of stone steps was built leading up to a stone portico in front of the central piece of the building connecting the two wings and giving access both to the Speech Room and to the old Fourth Form Room. The new wing contained no basement corresponding to the old cellars, but was supported on pillars, these forming a sort of covered space or cloisters opening on the school yard. The Speech Room had two beautiful oriel windows, one looking east into the street, and one south into the School yard. The south window of the Fourth Form Room was added so as to correspond with this. The architect under whose guidance the work was carried out was Mr. Cockerell, the architect to the Dean and Chapter of St. Paul's. It is remarkable that work so thoroughly successful should have been done at a time not usually associated with first-rate artistic work. The material used was red brick; the harmony between the east and west wing of the old school is thus complete. The inscription at the head of the new steps on the stone portico running in front of the central piece of the building connecting the two wings, gives honour both to John Lyon and to the Governors of 1819: "Joannes Lyon Scholam Condidit A.S. MDLXXII.

Gubernatores vetustate corruptam aucto cultu refecerunt A.S. MDCCCXIX." [1]

The old Speech Room served the purpose for which it was intended until the building of the new Speech Room was completed in 1877; it was also of use as a class-room, and of late years has served for the

Photo. *Hills and Saunders.*

THE OLD SCHOOLS.

The left wing is the old building with some alterations, the right wing being the addition of 1819.

material as distinguished from the intellectual entertainment of honoured guests on Speech Day. The room built as the library began to be used as a class-room for the Sixth Form when the Vaughan Library

[1] "Scholam" here must, it would seem, be construed "school building." What good Harrovian could allow that *vetustas* corrupts the School? But Lyon did not set up the School building in 1572.

was built. Some few years ago the Sixth Form were asked to vote whether they would stay in that room or move to a new and more elaborate form room in the Museum Schools. They voted for their old room, and no one who remembers it and the approaches to it—the school steps, the old stairs, the corridor lined with boys waiting for the Headmaster, the panels with the names of prize winners in gold, the windows looking out over the rectory garden to the churchyard, and the sun playing through the trees—no one who remembers these associations and all they mean will blame the Sixth Form for their choice.

The school yard surrounds the old buildings on the west and on the south; in old days the one playing ground of the boys, it is still in a sense the centre of the school life. "Bill," *i.e.*, the calling over of the names of the boys to secure their presence on half-holidays, is held here; the whole School defile one by one before the master calling the names; the yard is marked out with lines in such a way that the boys have to leave empty a large space in front of the master and form into single file before passing before him. Two monitors keep the corners of the space and prevent anyone from crossing the space between themselves and the master. Monitors have the privilege of coming in at any time during "bill" and writing their names in a book kept for the purpose. At other times yard cricket goes on vigorously, and in the old days the yard was the one school football field and racket court. To the west of the yard, on the far side from the street, the hill slopes away very

The Milling Ground

rapidly, and a long flight of steps leads down to racket and fives courts, workshop and gymnasium.

Photo. *Hills and Saunders.*

THE SCHOOL CHAPEL.

To the right of the steps, opposite the first "landing" and below the yard, is a flat piece of grass-grown

ground, still known as "the milling-ground," where formerly fights used to take place. But civilization seems to have expelled combativeness from the modern Harrovian—or, if he does fight, he is too shy to do so in public—and combats on the "milling-ground" are now a legend of the past. There is no view near London to equal that from the school yard.

A chapel had been talked of as far back as 1818, but nothing effective had been done for its erection; in 1839, twenty years after the building of the east wing of the old schools, the first school chapel, Dr. Wordsworth's chapel, was built. It was not a beautiful building, it has completely disappeared. But the erection was characteristic of the time when the modern idea of a public school as an independent community began first consciously to be grasped.

For a time the School divided its worship between the chapel and the parish church; then in Dr. Vaughan's time the old chapel was gradually replaced by the present building, which was consecrated in 1857. The new chapel is the work of Sir Gilbert Scott. As to the architectural merits of the outside, opinions may differ, but inside the proportions are perfectly true and simple, and the columns that separate the nave and the aisles are excellent examples of the style of the architect. The west window has some beautiful glass. But Harrow School Chapel is not to be judged by its architecture.

The most beautiful and incomparably the most significant of the material ornaments of the chapel

are the memorials to those whose lives or deaths have entitled them to a permanent place in the history of the School. There is hardly a stone without a memory. The south aisle was built in memory of Harrovians who fell in the Crimea; their names are written on a brass scroll running under the windows.

Photo. *Hills and Saunders.*

THE CHAPEL, INTERIOR.

They begin, as you enter the chapel, with the name of a boy of nineteen, who left the school to die at Balaclava. Below these Crimean names, on the south wall, are the names of other Harrovians killed in action since the Crimea; these are carved on marble tablets; Burnaby, Earle and St. Vincent are there. At the east end of the aisle are the tablets recording

the names of boys who died in the School. Their number is small—for Harrow may justly call itself a healthy place. In the chancel the carved stalls recall the life of T. H. Steel, fellow of Trinity College, Cambridge, many years a master; one column is in memory of Arkwright, who was killed on Mont Blanc; another of his friend, Captain Clayton Clayton, killed at polo in India. The north aisle is narrower than the south. It contains a series of monuments to masters of the School, and others whose lives have had a deep influence on its fortunes. Here are the monuments of Robert Grimston, and of Frederick Ponsonby, Earl of Bessborough, of whom a true and touching epitaph speaks as "a man born to be loved, who with Robert Grimston, was for more than fifty years known and honoured by Harrovians as the playmate of their boyhood, the friend of their manhood, and a leader in every effort for the greatness and welfare of the School."

To the left of the chapel, as one looks east down from the High Street, is a block of buildings still known as "the new schools." This block was built in 1855, and contains class-rooms only. Its internal arrangements are such that it was once possible by tying the handles of two doors together to imprison two form masters and two forms. But the experiment is not without its dangers. On the site of these buildings once stood a room built by one Andrew Tassoni, in the eighteenth century, and by him, and afterwards by one Webb, used for the purpose of teaching the art of dancing to the then Harrovians.

The Vaughan Library

Dancing is not taught now; such are the changes of modern manners. On the other side of the chapel is the School library, usually known as "the Vaughan;" the foundation stone was laid by Lord Palmerston in 1861; it is the memorial of Harrow to

Photo. *Hills and Saunders.*

THE VAUGHAN LIBRARY.

the work of the one man to whom perhaps she owes the most, Charles John Vaughan. In the chapel the new reredos, erected in 1899 in his memory, is rather a tribute to his personality; the library commemorates what he did for the School. In the basement are class-rooms. Monitors alone have access to the

library at all times, and they alone can take out books—five at a time. At fixed hours the library is open to the whole school. The library is fed partly by the purchase of books from the interest of the Peel Memorial Fund, and partly by gifts of boys in the Sixth Form on leaving.

Below the new schools are the Science Schools, finished in 1874; separated from these by a narrow passage only, stands a beautiful block of buildings, of which the lower floors are taken up with form rooms, and the top floor is devoted to the Museum which commemorates Dr. Montagu Butler's headmastership. Architecturally the Museum Schools—to give them their popular name—are far the most striking and the most in harmony with modern taste of all the newer buildings at Harrow. They are the work of Mr. Basil Champneys. Only those who saw the depth to which the foundations of these schools were dug, or those who paid the contractor's bills can realize the enormous difficulties of building on this side of Harrow. The slope of the hill is very steep; the clay gives a very insecure support at any time, and whenever fresh foundations are dug, the stability of existing buildings is for the time in new danger. The Museum Buildings were finished in 1886, and the Butler Museum is mainly the growth of the few intervening years. Its nucleus was found in the Gardner Wilkinson Egyptian collection, which formerly was kept in the Vaughan Library.

Its aim is to encourage not merely the scientific, but also the artistic interests of the boys: a beautiful

Photo. *Hills and Saunders.*

THE VAUGHAN LIBRARY.

series of photographic reproductions of the chief pictures of the great Italian schools, given by Mr. Schwann, is to be found there, and a boy might do worse than spend an hour or two in mastering the excellent series of architectural illustrations that the

Photo. *Hills and Saunders.*

THE SCIENCE AND MUSEUM SCHOOLS.
(The Museum Schools on the right.)

School owes to the generosity of Mr. Gardner. If collections like these wake a latent interest in one boy in a hundred, they have done their work; how many men in later life must have regretted that while still boys they never got just the rudimentary knowledge without which some of the purest and deepest pleasures of life are impossible.

The New Speech Room

Below the chapel, the Vaughan Library, and the "new schools," are two terraces laid out as a garden; they form the fashionable promenade—the Mall of Harrow.

Apart from these buildings, to the north of the

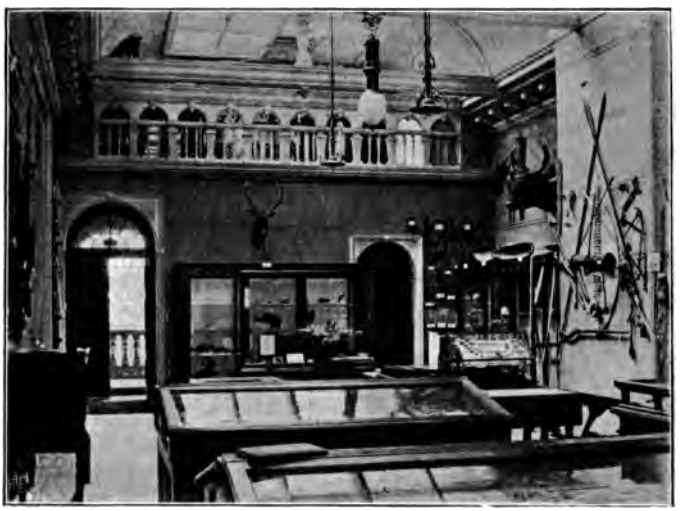

Photo. *F. M. Hicks.*

THE MUSEUM.

chapel, on the other side of the road, immediately below the church, is the new Speech Room, built with money subscribed for the Lyon Memorial Fund, and finished in 1877. In shape it is on the plan of a Greek theatre—seats rising one above the other in a semicircle and confronting a platform or stage raised a few feet above the level of the lowest tier of the seats in the semicircle; behind the platform is a

straight wall forming the chord of the arc. Externally it is not without dignity, but its architectural merits have suffered from the difficulties, financial and otherwise, that hampered the execution of the original design. Internally it is one large room broken only by light iron columns supporting the roof. But if to serve its purpose is a sufficient justification those responsible for it can meet criticism with equanimity.

The new Speech Room is the great assembly room of the School. The School meet here for morning prayers twice a week; School concerts and lectures are given here, and many a lecturer has confronted an audience easily pleased and easily bored, readily sympathetic yet unmercifully critical. And let a lecturer post himself well in local interests and allusions, otherwise a lecture is apt to be applauded at unexpected points. The new Speech Room is the scene of all School ceremonies. Here the monitors are invested with the key that is the sign of their authority, the School order is read out here at the end of term, and School prizes are given; finally it is here that on Speech Day the "speeches" are delivered, that Heracles dons a hearthrug and Hippolyta is seen in "tails." Beside the Speech Room is the Drawing School, the gift of Mr. Yates Thompson.

All these buildings stand upon land belonging to the School, but the list of their sites is far from exhausting the School territory.

The nearness of Harrow to London, once the great source of the School strength, is now, or rather was

Photo. *Hills and Saunders.*

THE NEW SPEECH ROOM.

recently, its most formidable danger.[1] In the eighteenth century, and indeed in the nineteenth century, until some twenty years ago, when the Metropolitan Railway was extended, a place naturally so beautiful as Harrow, accessible from London, and yet with the physical and moral atmosphere of the country, had the greatest possible advantages as the site of a great school. But of late years these advantages have been seriously threatened by the astonishing growth of London. Every year the traveller on the Metropolitan Railway has seen the rows of red-brick houses creeping out further and further into the country, devouring one green field after another, until Harrovians have felt of the metropolis that it is what Cobbett called it, the wen of England. Every year at Harrow itself, and at the other stations on the railway, new houses have been springing up to meet the not unnatural demand of the worker in the city for a cheaper house in better air, where he can spend his nights and evenings. The result has been that the School has been threatened with the danger of finding itself swamped in houses and almost included in a suburb of London. This danger unfortunately was not foreseen early enough by those who could have, in some measure, averted it, and the School did not

[1] It is perhaps worth noticing how much Harrow has owed to the advantage of its immediate neighbourhood as a place of residence. Sir Gilbert Talbot, the Duke of Chandos, R. B. Sheridan, Matthew Arnold, are among the names that naturally occur as those of men of distinction who have lived in or near Harrow, and directly or indirectly benefited the School ; it would be easy to make the list much longer.

buy up at country prices a large amount of the land at Harrow. But the imminence of the danger became

Photo *Hills and Saunders.*

DR. WELLDON, HEADMASTER 1885-1898.

obvious just as Dr. Montagu Butler was leaving Harrow, and during the time of his successor the most energetic measures were taken to meet it. Bishop Welldon will be remembered at Harrow as the Head-

master who saved the School from asphyxiation by the growth of the villa; to do so was no light task. By Bishop Welldon's exertions, by the liberality of old Harrovians and other friends of the School, especially of the masters, and in a great measure by reason of the business abilities of Mr. Colbeck, large purchases of land have been made during the last sixteen years, although the increased market value of land has been a heavy obstacle; the School now owns directly or by the intervention of a friendly "trust," land enough to make it secure however much building may be developed in Harrow itself and the neighbourhood. "Since 1885 220 acres have been added"[1] to the lands of the School or the friends of the School, "and the cost has been £90,000." Harrovians may well be proud of the achievement and of the love for Harrow and the faith in her future that made the achievement possible. However much London and its suburbs may grow, the School estate will still remain a green oasis in the brick desert; trees will still grow in the park, and, let us hope, in the Grove, and the "footer" field will change each half year from black to green and green to black, undefiled by the foundations of the semi-detached villa. It was a great danger greatly met. Let us be thankful.[2]

BOARDING HOUSES

If by chance any reader of this book is a stranger not only to Harrow, but also to other public schools

[1] "Harrow School," Edward Arnold, London, 1898, p. 154.

[2] For the School Estate see the plan at the end.

of the ordinary English type, he may have wondered that among the school buildings are none destined for the sleeping and the feeding of the boys. The answer is (public school men must forgive this explanation, but educational axioms change with almost every degree of latitude), that at Harrow boys eat and sleep and pass

Photo. *Hills and Saunders.*

MR. BOWEN'S HOUSE, THE GROVE.

much of their time in the different boarding houses. These houses—for educational purposes at any rate—may be considered as the properties (they are certainly the dominions) of the masters (generally the senior masters) who rule them. In Harrow there are eleven large houses: the Headmaster's, Druries (now Mr. Howson's), Moretons (now Mr. Colbeck's), the Grove (now Mr. Bowen's), the Park (now Mr. Hallam's), and

six others which have not yet gained distinctive names in school tradition, but are now ruled by Mr. Davidson (*olim* Mr. A. G. Watson), Mr. Graham (*olim* Mr. Bushell), Mr. Moss (*olim* Mr. Cruikshank), Mr. Bosworth Smith, Mr. Stogdon, and Mr. Marshall. Each of these houses has on an average about forty boys; the Headmaster's alone has over sixty. Formerly some of the houses were kept by ladies—"dames" they were called. The last was Mrs. Leith's house, which seems to have been a strong and flourishing institution, and used to play the rest of the School at cricket. But this house came to an end in the forties, and the system of dames' houses is not likely to be revived at Harrow. In truth it was a relic of the days when "foreigners" came to Harrow to be taught at the School, and where they lived out of school hours was the concern rather of their parents than of the school master.

Beside the large houses there are some seven "small houses," where live varying numbers of boys, usually about ten, under the charge of a master; usually a boy passes a few terms only in a small house, and then moves, when opportunity offers, to a larger house; but in some cases a boy will spend his whole school life in a small house. Further, beside the boys in houses, there is always a variable number of boys, generally about fifty, who live with their parents in Harrow or the neighbourhood, and are known as Home-boarders. For purposes of the organization of games the boys in "small houses" and the home-boarders count in each case as one house.

Photo. *Hills and Saunders.*

MR. HOWSON'S HOUSE (DRURIES).

Each house has a common dining-hall where boys have their meals together, except the Sixth Form, whose privilege it is to have breakfast and tea in their own rooms. And the dining-hall is also used for house-singing and for prayers, and indeed whenever it is necessary to call the "house" together. But except when the house is thus assembled, a boy lives in the room allotted him in his house: this is his castle and his treasure-house, the centre of his life at Harrow. Formerly, in most houses, only the Sixth Form and a few other of the boys of most consideration in the house, had rooms to themselves; the majority of rooms held two boys, or even sometimes three. But of late years the tendency has been strong to give each boy, whatever his rank, a room of his own. The older system had the great advantage of forcibly throwing boys together, and laid the foundations of many friendships. On the other hand, badly-matched couples sometimes made each other's lives anything but happy, and on the whole it is probable that the balance of advantage is with the new system. There are no dormitories at Harrow. Each boy sleeps in his own room in a bed that folds up into a cupboard or some other non-bedlike shape during the day. Of late years electric light has made the rooms far cooler than in the old days of gas, when, in the winter especially, the air often seemed exhausted when the boy went to bed. A boy's room is a good index to his manner of life if not to his character. The room of an athlete will be found hung with photographs of the different elevens that he belongs to, his caps and

"fezzes"—the tasselled caps worn by members of house football elevens—hang on each picture corner; a sportsman's room has hunting or shooting pictures, and perhaps a fox's brush or mask; a scholar has his books, and perhaps an engraving or two of some

Photo. *Hills and Saunders.*

A BOYS' ROOM.

famous pictures; a naturalist has newts or some more recondite members of the animal kingdom; a boy without any tastes at all has a nondescript collection of nothing in particular. In fact, the room is the soft wax that takes whatever impression the boy gives it; and if the boy can give it no impression, it takes none at all.

Joseph Wood

Photo, Elliott and Fry.

DR. WOOD, HEADMASTER OF HARROW SCHOOL.

CHAPTER V

THE CONSTITUTION AND WORK OF THE SCHOOL

A BOY'S life at Harrow is anything but a simple process; he is a member of a highly organized and in many ways a highly complicated society. He is subject to many authorities; he may himself be in a position of authority. He is under many rules, some written, some unwritten; he may himself make or help to make rules. Further, the conditions of the School life are constantly changing. In no one year is the constitution of the School exactly the same as it was the year before; many tendencies, some peculiar to the School, some universal, are at work and are constantly modifying the School life. Consequently, no account of the School, even if it be accurate for the moment, can hope to remain so long. The School is an organism; some limbs are vigorous, some are feeble; the vigorous limbs keep growing, the feeble limbs decaying; and even while the School formulæ are unaltered, profound alterations may have taken place in the School life.

In the main a boy is subject to two sets of authorities, the masters and his fellow boys. And the latter set of authorities is by no means limited to the "monitors" and others by law established. They

include other authorities not less potent because not recognized by law, acting in the last resort by force, but primarily and most effectively by the crushing power of opinion. It will be convenient first to give an account of a boy's life in relation to his masters, and afterwards to attempt the more difficult task of explaining his relations with his fellow boys.

A boy's masters fall into two divisions: first, there are the masters whose business it is to teach him, *i.e.*, to impart to him such knowledge as he may be able to acquire; second, there are the masters or master whose business it is to look after him generally, to watch his progress, to keep his general life under discipline, and incidentally to impart knowledge. Of the first division—the masters whose business it is to teach him—the principal is the master of his class or "form." The "form" is the permanent division of the School in which he is taught.

The nature of the subjects taught in "form" varies with the rank of the form in the School, and also with its position on the classical or modern side (these terms will be explained later). A form consists on the average of about thirty boys on the classical side, twenty on the modern; roughly speaking, about two-thirds or three-fourths of the teaching a boy gets is given him by his form master. In addition to his form master's teaching, which on the classical side is mainly classical, a boy is taught mathematics by a mathematical master, French[1] by a French master, and

[1] Except on the modern side, where the form master also teaches French.

science by a science master. For mathematical and French lessons the classical form is usually broken up and combined with other classical forms immediately above or below it; the forms so combined are then subdivided into classes, each smaller than a classical form, and classified according to the state of the boys' knowledge. For science lessons the classical form is usually treated as a whole. Thus a boy has usually some four masters whose business is merely to teach him—his form master, and his mathematical, French, and science masters.

The masters whose business it is to look after a boy generally are his tutor and his house master. Often the house master and the tutor are one and the same person, but this is by no means necessarily the case; the Headmaster and all house masters who do not take classical work of any kind, do not act as tutors; boys in their houses are attached to some other master as tutor. It happens in some cases that the same master is at once tutor, house master, and form master, or mathematical master, but this is a mere accident. The characters and duties are distinct.

The tutor's duty is to look after the boy generally; incidentally he teaches him. All boys "bring up" a certain amount of work to their tutors, but that work is distinct from their form work, and in no way influences their position in form. If a boy is punished by being set "lines" or other impositions to write, he has to come to his tutor to get a special kind of paper kept, or supposed to be kept, only by tutors; thus the tutor knows whenever punishment overtakes

his pupil. Further, if a boy is sent to the Headmaster by one of his teaching masters, or some other master whom he has somehow offended, or who has discovered some misdeed of his, the tutor has notice. Again, the reports of a boy's work and behaviour sent home at regular intervals pass under the tutor's eye. Thus a tutor is, or ought to be, in fairly close touch with a boy; if he gets more than a normal share of punishment or praise the tutor is aware of it. His relation to the boy is not magisterial only, but has something more personal in it; he is a friend, sometimes a friend at court, as well as a master; he may be for much or little in the life of the boy. Beside the tutor, again, in many cases, there is the house master, and in the case of boys in the Headmaster's house the assistant master who, to some extent relieves the Headmaster of the close attention to the details of house-management which his position makes it hard for him to give. Perhaps the house master knows the boy best of all; he sees him in the evenings when he is most free to live his own life, and in practice, when the house master is not already the tutor, he naturally occupies very much a tutor's position. The "house" indeed is the centre of much of the boy's life; as a rule he makes his friends there. It is a little world within the greater world of the School, and a great part of the loyalty of the modern Harrow boy is in the first instance to the house to which he belongs.

As to the enforcement of the law, any master can punish any boy for minor offences. Formerly the

short way with offenders was to set them lines ranging in number from fifty to the full length of a Georgic. Now more subtle methods are in force, and what a boy is set to write out is usually something he ought to have known or would be the better for knowing. Sometimes, however, lines are set with the added torment that they must be brought to the seat of authority in sets of ten at half-hourly intervals on half holidays. Another method of correction is to make a habitual delinquent bring up weekly reports of his behaviour to the Headmaster from the master whom he has offended. The last penalty within the law is the application of the time-honoured weapon of Keate, and let no reformer seek to change it! After that outlawry or expulsion is the only remedy.

Among the boys themselves the authorities recognized by law for the whole School are the monitors, and during the summer time the captain of the cricket eleven. The monitors are some twenty in number; they consist, as a general rule, of the boys at the head of the classical and modern sides in the order of School work, but boys under sixteen are not made monitors and one or two boys in the Sixth Form, whose character and position mark them out for influence, are added to the number of the monitors, although not entitled to the position from their places in the School work. They are raised to this dignity by the formal presentation in Speech Room at the beginning of a term of a key of the Vaughan Library; outwardly they are distinguished (this is a modern innovation) by the crossed arrows embroidered on the ribbon of

their straw hats. When a monitor leaves the School he returns his key to the Headmaster in Speech Room. The key is thus the symbol of an authority delegated by the Headmaster and surrendered by the boy on leaving into the Headmaster's hands. The ceremony of investiture with a key seems to have been introduced by Dr. Wordsworth (he gave the key in chapel with an allocution in Latin). Some modifications in the monitorial system may have been imported by Dr. Longley. As a matter of history the institution and the name of monitors at Harrow come from John Lyon,[1] but the monitorial system is in general only the recognition by authority of a natural organization which must exist wherever boys of different ages are under a common roof. But this recognition by the authorities is nowadays all-important; it gives to the monitors' authority complete legality, some approach to definiteness, and a position in the school constitution.

The exact duties of a monitor are difficult to define: in theory his authority extends over all the School, in practice it is usually limited to his own house. He is charged, in the words of Dr. Vaughan, "with the enforcement of an internal discipline, the object of which is the good order, the honourable conduct and the gentleman-like tone of the houses and of the School;" his province is not to see that masters are obeyed, and the work set by them properly done, but

[1] John Lyon's monitors could not "whop," and as late as 1808 the monitors had no recognized power of corporal punishment.

rather to enforce a high standard both of manners and morals in the daily life of the School, and to suppress bullying and petty disorder; in a grave matter he may put the case in the Headmaster's hands, but in general he should do his work either alone or with the help of the whole body of monitors, and unaided by the master. In theory each monitor has (or had) the right of "whopping," *i.e.*, caning over the shoulders, any boy whether in his own house or not, under the rank of the First Fifth Form; in practice, the rare cases where a "whopping" by a monitor as a monitor is desirable, seem to be referred to the whole body of monitors to deal with. The offender is "whopped" before the whole body of monitors by three or four of their number—the offended monitor not necessarily taking part; these "whoppings" used to take place in the Fourth Form Room. A constitutional authority, on one occasion known to the writer, ruled that the maximum number of strokes for the whole "whopping" was ten. Thus the punishment may be severe, but never brutal or dangerous. The authority of the monitors is the only boys' authority extending over the whole school, except that of the captain of the School cricket eleven, who himself is usually a monitor. He however has, during the summer term, the special duty of seeing that the boys in the lower forms do their turn of "cricket fagging," *i.e.*, fielding out on the cricket field, while practice goes on at the nets, and punishes those who shirk with a cut or two of the cane.

But to tell the truth, the position of monitor is

valuable chiefly within a house, as giving an added dignity to the boy who is head of the house, and charged with the maintenance of order. It is in the houses that the subordination of the smaller boys to the monitors and Sixth Form becomes most effective; fagging, with the one exception of cricket fagging, is the affair of the house and the house only. And here one must walk warily; one house differs from another in the details of its fagging system, and still more in the lesser rules which spring up and die down in the space of five years or so, but to which contemporary opinion ascribes all the dignity of unknown antiquity.

Within a house, then[1] (what follows is to be understood of the large houses only) the boys' supreme authority lies ordinarily with the boy of highest school rank, usually, but (if the house be unfortunate in the lack of elder boys) not necessarily a monitor. His duty is of the very highest importance; on him the whole tone of the house may depend. He is responsible to the house master for the suppression of disorder, and for maintaining a high standard of the manners that makyth man. He has to see that the fagging system works properly, to suppress bullying, and to set as good an example of conduct as he can. To some extent he may try to make the idle work; at any rate he is expected to give smaller boys some little help when they are struggling with a difficult

[1] The system of house authorities is in no way derived from the monitorial system, and in its modern form seems to be only a purified version of the very much more severe system which grew up naturally when times were rougher.

 Boys' Punishments

piece of construe. There is no position in the School with greater possibilities of good and evil than that of the head of a house. In very serious cases public opinion allows a reference to the house master, but in general a head of a house must rule his own kingdom by his own resources—material and moral; nor are these small. Public opinion as a rule is healthy, and supports him, even if he is weak in character; if he is strong in character and wise in conduct he to some extent forms and leads his public opinion. He has the right to punish for breach of the rules that he enforces; his "whoppings" are of the same nature, and restrained by the same limit, as "monitors' whoppings;" but he administers the punishment in private and without ceremony. Some twelve years ago a head of a house would have two or three "whoppings" every term; monitors' "whoppings" were much rarer occurrences. But "whoppings" are only the last punishment of the law; minor offences are dealt with in appropriate ways. For instance, disorder in the house is usually punished by "rooming," *i.e.*, confining the offender to his own room after "lock-up," for two or three nights, or a longer period. The offender so "roomed" could also be made to suffer in graver cases by being put out of bounds as well; *i.e.*, the rest of the house were forbidden to go into the room. Breaches of fagging rules were punished by enforcing extra fagging, while the services of a hardworked fag would be excused by his being "let off" part of his ordinary work. Sometimes a head of a house would punish by giving an

offender the "Footer Rules" to write out; this was a tedious task and rarely imposed.[1] Public opinion was perhaps uncertain as to its legality.

Besides the head of the house all Sixth Form boys in a large house have duties for the preservation of order. Unless they are monitors they have no right to "whop;" even if they are monitors they usually do not "whop" for house offences, but refer the matter to the head of the house. They can, however, and often do, punish by "rooming," and have the right to give extra fagging and also "lets-off."

Their exact relation to the head of the house is not always very definite; on one occasion a house was rent asunder by a faction fight, in which the nominal issue was whether the head of the house had alone the right to settle the subject for an essay prize to be competed for by the house, or whether he could only do so in conjunction with the Sixth Form. But "the better opinion" seems to be that the Sixth Form have no independent or co-ordinate authority. They are merely the assistants of the head of the house, and can on any occasion be overruled by him.

The fagging system is the system by which the smaller boys have to do certain definite duties for the members of the Sixth Form in their house. As a rule any boy who is not above the form known as the Upper Remove, has to fag in some capacity, but boys who have been three years in a house, and sometimes

[1] Custom seems to have varied in this respect. Mr. C. S. Roundell ("Harrow School," p. 102), seems to have known nothing of one boy's setting work to be written out to another.

boys in the house cricket or football eleven are excused. Fagging falls into two branches: first, there has to be one fag always in the house during the daytime (except on half-holiday afternoons while cricket

Photo. *Hills and Saunders.*

MR. MARSHALL'S HOUSE.

or football is going on) to run any small errand that a Sixth Form boy may wish, and to look after the fires of the Sixth Form. He is known as the "day-boy," and is summoned by a prolonged shout of

"Bo-o-oy" by the Sixth Form boy who wants him. The proper shouting of this cry goes far to win respect. At any rate a Sixth Form boy with a squeaky voice is apt to be an object of ridicule. The day-boy's duties come to an end usually about eight o'clock. A regular roster of day-boys is kept by the head boy of the fags in the house, and every boy serves in his turn, a list of names being posted up every week. Only boys below the form known as the "Lower Remove" are liable to serve as day-boys. When the day-boy goes off duty his place is taken by his nocturnal equivalent or "night-boy." A night-boy's duties include going round and arranging the beds of the Sixth Form boys, by letting them down from the cupboards where they are concealed during the day. Otherwise he has merely to answer "calls" and run small errands, after the fashion of the day-boy. A night-boy usually serves for a week at a time, his duties being less onerous than those of a day-boy.

The second branch of fagging consists of the service of Sixth Form boys at breakfast and tea. The Sixth Form take those meals in their own rooms, apart from the rest of the house, who feed together in the dining-hall. The plan usually followed is for two or three of the Sixth Form to mess together and form what is known as a "find," but sometimes a "find" consists of one boy only. Each "find" has fags attached; the number of fags to a "find" depending naturally on the comparative number of "finds," and of boys liable to serve as "find-fags" in the house. Only boys liable to serve as day-boys are taken for "find-

fags." The head of the house makes out a list at the beginning of term showing the different "finds" and the fags attached. The fags of each "find" serve each for a week in rotation, one after the other. Their duties are to bring up the "find's" breakfast and tea on a tray supplied in the dining hall. Sometimes they are sent out to buy jam or some other delicacy. Usually they clear away after the meal. In former days, before the practice of supplying meat in some form with the breakfast in the house became common, fags used to have to fetch the meat for their masters' breakfasts from the school "tuck-shop" or "grub-shop;" and every morning after first school the street was full of small boys hurrying home, each laden with sausages or bacon and eggs, carried not in any elaborate warming apparatus, but in the homely simplicity of the paper bag. Further, in the old days a fag was expected to do some cooking on his master's account, but Sixth Form boys do their own cooking now. Buttered eggs for tea are, perhaps, the commonest self-cooked dish, but the more adventurous will make excursions into mushrooms and bacon and other more recondite delicacies. It will be seen that a fag's duties are not very burdensome, and it may be doubted whether, under the modern system, any serious discomfort was ever caused to a fag by fagging.

The account of the constitution of a house would not be complete without some reference to the floating uncertain tradition which invests boys who have been for a certain time in the house (usually three years) with certain privileges and even some authority.

The measure of these privileges and authorities is constantly changing; they are not viewed with favour by masters, as they set up a dangerous *imperium in imperio*, and often put power in very undesirable hands. But they are, or were, of no little importance in a boy's daily life, and it may be of interest to put something on record at any rate as to one set of them. Further, they are closely bound up with the mysteries of "swagger," that mysterious unwritten code of law which all may chance to transgress and none may expound, for no human being has ever understood the whole of it.

There is then, or there was, a house (for these matters are house matters purely) in which those boys who had been three years in the *house* (time in the *school* was immaterial) did no fagging whatever their rank, wore stick-up collars, kept their trousers turned up in the house after lock-up, went into Hall with their hats on and with their books under their arms, read their letters in Hall, wore white waistcoats in the summer on Sunday, and, what was more serious, claimed the right of maintaining their privileges, and, worse still, of exercising a concurrent jurisdiction with the head of the house in questions of manners by administering a painful physical punishment with a racket. This last-named power was purely bad, and a head of the house would constantly be striving to suppress it. The "three-yearers," so the proud owners of these privileges were called, were the self-constituted police of the "swagger" system. As no one knew exactly what the "swagger"

system was, their authority could be very oppressive. A Sixth Form boy who had not been three years in a house, as was often the case with a boy who had spent his first year at Harrow in a small house, had not the privileges of the "three-yearers," and consequently came bareheaded into Hall while the "three-yearers" kept their hats on; in fact, he appeared to be a common person, while your "three-yearer" was a very hidalgo. This was a proceeding distinctly derogatory to the dignity of the Sixth Form; in particular cases it was sometimes cured by the bestowal on the Sixth Form boy of the "privileges" or "privs" of the "three-yearers," and the same favour was often and perhaps more readily granted to athletes who had not been the necessary time in the house. Who had the right of bestowing these privileges was a moot point; it might be, but usually was not, the head of the house; it generally was the whole body of "three-yearers" not in the Sixth; it might also be the senior "three-yearers" not in the Sixth, acting independently.

The effect of the "swagger" rules is perhaps not wholly bad—no human institution is; but their general influence was evil. In their favour it might be said that they restrained eccentricities of costume and extravagances of manner; they also showed some reverence for age as distinct from mere athletic prowess. But broadly speaking, they set up a counter-authority to that of the head of the house, and gave a ready rallying point to the disaffected; they placed power in the hands of those who had no special

qualification to use it, and sometimes were made the instruments of semi-legalised tyranny.

How difficult is the system to eradicate, perhaps only a Harrow master could say; barbarian customs and beliefs have their roots deep in the minds of those who practise them, and reformers—both religious and political—have often had to temporize with the re-appearance under another name of systems officially supposed to be non-existent.

So far we have been considering, from the point of view of an individual boy, the various authorities that influence his life. A word or two must now be said of the general organization of the School for teaching purposes. The School is arrayed in two main divisions or "sides," the Classical and Modern. Of these the classical numbers about 370 boys, the modern about 170. Beside these there are two special classes, the "Woolwich Class" and the "Sandhurst Class," containing together about 50 boys being prepared for the army examinations. Thus about 220 boys are getting what may be called a "modern" education, as against 370 who are being taught on the old lines. Those who remember the School of thirty years ago will find this a most astonishing development. Roughly speaking, one may say that of eight boys who come to Harrow, five only receive the traditional classical training. The training on the modern side differs from that on the classical in the institution of German for Greek, the less importance given to Latin, and the far greater prominence of French and mathematics. On the classical side, French and mathe-

matics are taught as well as classics, and in the middle of the School natural science is taught as a form subject; above the Upper Remove only those boys who wish it are taught natural science. But, in the main, the teaching on the classical side is classical, and the

Photo. *Hills and Saunders.*

THE ART SCHOOL.

higher the form the more pronounced is the classical colour. The Woolwich and Sandhurst classes are governed in their subjects directly by the requirements of the examinations for which they prepare.[1]

The classical and modern sides are, for purposes of teaching, entirely distinct: each side has its Sixth

[1] A table of the School work will be found in Appendix C.

Form, Fifth Form, "Removes," "Shells,"[1] and Fourth Forms, though on the classical side the subdivisions of these main "forms" are rather more numerous than on the modern side. At the top of the School is a special class of twelve boys, known as "the twelve," who seem to be a modern substitute for a "select" division of some six or eight boys who did special work with the head master.[2]

On first coming to the School a boy is placed in the form for whose work his entrance examination shows him to be qualified—without an entrance examination no one is admitted—on the "side" that he or his parents have chosen; but no boy is placed higher than the Lower Remove whatever his attainments. Thenceforward he works his way up the School, being removed every term, if he is lucky, into a form one above that where he has been working; specially clever boys sometimes get the distinction of a "double

[1] "Shell" has been explained as follows. At Westminster there was at the end of the School an alcove, the ceiling of which was moulded in the form of a large fluted shell. The Form that sat there was named from it.

[2] These "select" boys retained a curious privilege, which sixty years ago seems to have existed in a more marked form, and to have belonged to the monitors—for three days during each term each boy was excused all work. He had merely to show himself at the beginning of each "school" (*i.e.*, period of work), say to his master "Three days, Sir," and then walk out. The astonishment of a new master not a Harrovian, when this first happened to him unprepared, was great. The idea of the privilege was that the boy should spend his three days in special reading of his own. Perhaps he did so in the "forties"; in the "eighties" he usually played rackets.

remove," skipping one form entirely. The order in which boys are moved up depends, as a rule, upon their places in the form at the end of term; these places are determined by their marks during the term added to their marks in the form examination that takes place at the end of each term. Thus the school order at the beginning of each term is the order arrived at as the result of the work of the preceding term. Only in the Upper Sixth Form on the classical side, and the Sixth Form on the modern side, boys do not change their places in the school order, whatever the places they may have taken in the examination and form work.

As to times of work, First School is at 7.30 for all forms, and lasts an hour and a quarter; otherwise "schools" last one hour, or in some cases three-quarters of an hour. There are three half-holidays in the week; in the summer term whole holidays usually come on alternate Saturdays. As a boy gets higher in the School the tendency is to give him less work in form and more to do out of School. In the lower forms some of the preparation, as well as the actual hearing of the lesson, is done in the presence of a master, usually a boys' tutor. An exact time-table might produce a misleading impression in not taking account of the time required for preparation. This latter must, of course, vary with the abilities of the individual boy.

It has already appeared from the history of the school that at Harrow there is now no class of Foundation Scholars, and nothing that corresponds to

"College" at Eton or Winchester. Like Rugby and other schools so circumstanced, Harrow gives every year entrance scholarships—usually about six in number—varying from £20 to £100 in value. These scholarships are given after examination, and as the result of it. Their acceptance is in no way conditional upon the circumstances of the parents of the scholar. The entrance scholars differ from other boys in nothing except that the amount of their scholarship is deducted from their school bills; they may belong to any house, or they may be home-boarders; they share the ordinary work, games and life of the School absolutely without distinction. Whether this is, or is not, on the whole, the better arrangement might be a fruitful subject for discussion. On the one hand, it obliterates a distinction which boys are always apt to make invidious; on the other hand, to some extent it tends to lower the intellectual interests of the cleverer boys, and prevents their developing a separate type of character. Probably for the more robust scholars—robust, that is, in body, mind and character—the Harrow system is the better, but there are many boys whose brains outrun their muscles, and with whom there is always a danger of sourness and isolation in uncongenial surroundings.

The entrance scholarships are distinct from those won by boys on leaving the School, and intended to help them to a university education. Of these latter Harrow has now fourteen, of which four were founded for the modern side; the rest are classical. They vary in value from the Gregory, of £100 for four years,

already mentioned, to the Lyon, which is for £20 only. A full list of them will be found among the school benefactions. On an average some three or four fall vacant every year. There is also a scholarship for the Fifth Form, anonymously founded in 1888, by a gift of £1,000. Lastly, there is one "close" scholarship at Hertford College, Oxford, open in the first instance to Harrow boys only. There are no Harrow fellowships at any college at Oxford or Cambridge.

These things being so, Harrow is at a disadvantage, when compared with other schools, in the numbers of scholarships won by old boys at the universities. It has not a wealthy foundation to attract large numbers of entrance scholars, and it must often happen that when a small number of boys of thirteen have to be chosen for scholarships, the successful boys prove in the long run to have had precocious rather than permanent ability. Further, Harrow is one of the more expensive English schools, and so most Harrow boys of ability are well enough off to choose a particular college at Oxford or Cambridge, and refuse to be tempted elsewhere by the offer of a scholarship; and everyone who knows the universities, knows well that scholarships must not be counted merely but also weighed. But with it all Harrow holds its place well, and in 1899 gained six scholarships, and two fellowships, one at Oxford, at All Souls, and one at Cambridge, at King's. But indeed, in any case, the test of scholarship-winning must be very rough and imperfect: a school may be doing the very best work, and yet never produce a "scholar."

Recently an endowment fund for educational purposes has been opened by the generosity of two of the Governors, Sir George Trevelyan and Mr. Walter Leaf. May it bear fruit in the increasing educational usefulness of the School.

The School scholarships and the numerous prizes given on Speech Day are not the only means for developing intellectual growth—probably they are not even the most valuable means. It is a bad day when a clever boy comes to consider himself merely as a machine for increasing his parent's balance at his bankers. The spontaneous developments of intellectual interests are those most likely to bear fruit in the future, and Harrow has no lack of opportunities for such developments. The debating society has its periods of brilliance and obscuration, but it forms a very nearly permanent centre of attraction for boys whose political or oratorical leanings are already pronounced, and many a young politician has made his first appearance there. As a rule its subjects of debate are political, and on one occasion it actually developed a full-grown government and an opposition; they flourished together for some time, until a proposal of the Prime Minister for establishing an Agricultural University in Ireland was defeated owing to the premature adjournment of a knot or "cave" of his followers to the then fashionable school pastry-cook's. The government resigned, but the opposition declined to take its place, and as the constitution did not possess a monarch whose government had to go on, the debating society relapsed into more theoretical controversies.

The scientific society burns with a more steady light: it was founded in 1865, under the presidency of the present Dean of Canterbury, the Rev. F. W. Farrar. It has been addressed by Mr. Ruskin, who gave the collection of minerals now in the museum and bearing his name. It meets in the winter terms, and makes occasional excursions on whole holidays in summer. As might be imagined, its most valuable original work is in natural history, and it has produced two monographs, one on "Harrow Birds," by G. E. H. Barrett-Hamilton, and one on "Harrow Butterflies and Moths," by J. L. Bonhote and the Hon. N. C. Rothschild, written by the authors while still boys in the School. One of its foremost members was Dan Meinertzhagen.

A traveller who describes a foreign country cannot claim to have done his duty unless he has said something both of the dress of the inhabitants and their language. The dress of Harrow is peculiar: boys below the Fifth Form wear the ordinary Eton jacket with a black waistcoat; boys in that form or higher in the School exchange the Eton jacket for the evening tail coat of civilization. "Charity" tails are also allowed to boys below the Fifth Form whose size would make an Eton jacket an absurdity. All boys wear black ties. Thus Harrow has kept the black coat of our ancestors, now worn only in the evening outside Harrow, while Eton has preserved the top hat and white tie. And in spite of the hostile criticism of the ignorant, a tail coat is as convenient and useful a garment as any coat of more modern origin.

On a Harrow boy's head is set (except on Sundays, when the top hat or "topper" is worn) a straw hat,

very broad in the brim, and very flat in the crown, with a dark blue ribbon round it; it is held on by an elastic at the back of the head. It dates from the middle of this century. No other hat was ever devised like it; wherefore it is peculiarly dear to the Harrovian, and not a thing to be spoken of lightly or disrespectfully. In the summer, on half holidays, a short blue flannel coat takes the place of the tail coat, and for cricket a school cap of dark blue with white stripes is worn.

As to language, the inhabitants of Harrow speak, generally, the English tongue. But in this they are, or were once peculiar, that they cut short certain words of their last syllable or syllables and substitute the letters "er." Thus Duck Puddle becomes "Ducker," football "footer," and Speech-Room "speecher," blue coat "bluer;" there are many such other changes. Some years ago the number of these changes was strictly limited, but latterly the custom has been spreading. Harrow has often been made responsible for a variation of this final "er" into either "agger" or "ugger"—horrible Bœotian terminations—but these seem to have arisen at a famous Oxford college that shall be nameless, and Harrow is guiltless of this invention. Perhaps the only other word of the Harrow language worth noticing is "Bill" for "names-calling" or "call-over." Some have suggested that this is a corruption of "Bell," the School bell being rung to call the boys together, but probably "Bill" is the truer word, and is used in the older English sense of list.

Photo. *Hills and Saunders.*

A CRICKET MATCH.

(Sixth Form Ground from the upper side, with the Philathletic Field beyond.)

Photo. *Hills and Saunders.*

SIXTH FORM GROUND.
(From the lower side.)

CHAPTER VI

OUTDOOR LIFE AND GAMES

CRICKET

A PHILOSOPHER might find material for wonder, and even for hostile criticism, in the fact, for such it is, that there are many people in England who never think or hear of Eton or Harrow except in connection with the School match at Lord's. Such is the empire of cricket in the life of the nation, and perhaps the game is not least powerful at Harrow. Every schoolboy looks forward to a place in the School eleven, as the greatest object of school ambition; an excellent scholar but an indifferent cricketer once wrote letters to his "people" at home for a whole summer term in which he conscientiously recorded all his exploits—they were usually not glorious—on the cricket field,

leaving the news of his successes in less serious matters to filter home through some official channels.

The old cricket ground at Harrow lies on the West side of the Hill, and is the land allotted to the Governors in place of their rights of common in 1803, when one of the numerous Enclosure Acts of that time was carried into force at Harrow. Patient work has made of it a very tolerable ground, but on one side of it there is a steep up-hill slope, and on the other oak palings form a rather close boundary; and as there is no fixed score for a boundary hit, scores are usually low at Harrow when compared with the enormous totals which have become common of late years in first-class cricket. This old cricket ground is known as the Sixth Form ground from the fact that the highest school game called the Sixth Form game (not that its players are necessarily Sixth Form boys except in the cricketing sense) is played here; at one time the whole School played here as best they might —but numbers then were smaller. Beside the Sixth Form ground the School has now a large ground known as the Philathletic Ground, separated from the Sixth Form ground by a road, while across another road is a new ground bought by Mr. Nicholson and used by the School.

The name of "Philathletic" ground is taken from the title of a school club, called the "Philathletic Club," which exercises a general control over the school games of all kinds. It is, for instance, the law-making authority for the rules of Harrow football, and generally has vague powers of regulating all

The Philathletic Club

athletic matters. It was founded in 1853. The head of the school is *ex officio* President, and the first ten monitors members *ex officio*. Its numbers are limited to thirty. It has a committee of eight, of whom four are the head of the School, the club treasurer and the two captains of the cricket and football elevens. The other members of committee are elected by the club, as are also all members of the club, except the *ex officio* members. It has a club room, where newspapers are taken in.

But beyond its name the Philathletic Ground—usually known as the "Philathlet."—has no particular relation to the club. One feature of the ground should be noticed. There are many young trees there, and these represent not the chance experiments of the School authorities in arboriculture, but are the result of a practice instituted in 1879, by which any boy who makes fifty runs in a school match—runs fairly run out—not boundary hits—may, once only, plant a tree that bears his name. There are now nearly sixty trees.

On the Philathletic Ground and that of Mr. Nicholson twelve or more school games of cricket are in progress every half-holiday afternoon in the summer, and also a number of minor games between elevens of different houses, known as "Second Elevens." These latter are mere games of what are really scratch teams, and have no relation to the so-called "Second Elevens" at football.

One ingenious invention of Mr. Bowen's should be mentioned here. In old days the Harrow cricket

afternoon was always interrupted for "Four Bill," *i.e.*, names-calling at four p.m., and the whole school had wearily to climb the Hill to the school-yard and then answer their names. Mr. Bowen invented a system by which all boys who enter their names for the purpose at the beginning of the term belong to "Cricket Bill;" at four o'clock the games are stopped, the boys stand in a long line along the fence of the Philathletic field, the first, sixth, eleventh boy (and so on) stands forward, and is responsible as "shepherd" for the four boys next after him; Mr. Bowen walks at an amazing speed down the line, and every shepherd answers for his flock, "No. 1, all here," "No. 2, one absent," and so on. If a boy is absent and his shepherd does not report him, Mr. Bowen can see at a glance the absence by the gap in the line. When Mr. Bowen's walk is over, the shepherds give in the names of the absent. The whole process of the walk takes less than half a minute, and the School goes back to cricket. Traditionally, a boy who is late at this Bill is clapped by the School; in school-yard Bill the tradition is, that clapping for lateness is reserved for masters.

The school games are arranged in a regular order, according to the supposed cricketing merits of the boys, and are made up by the captain of the school eleven entirely without reference to the houses. Each game is managed by one or two "clubkeepers," *i.e.*, boys appointed for the purpose by the captain of the school eleven, who make out two sides for a game every half holiday, and are responsible to the captain of the eleven for keeping the game going. It is, or used to

be, the fashion for would-be serious cricketers to belong to a school game rather than play in the house second elevens, but fashion has many changes. The regular house matches are played at the end of the summer term. Each house eleven has its distinctive cap, given by the captain of the house eleven; usually, unless a house is very strong, the whole eleven do not get their caps, but only the first seven or eight of them. A "cap" of one year has a prescriptive right to play for the house next year. The captain of the house eleven is the senior cap, and so it may happen that a boy in the school eleven may not be captain of his house eleven, though there be no one in the house eleven except himself who plays for the School.

The school as a whole play cricket in gray flannel trousers, loose cotton shirts, and a plain dark blue flannel coat Only boys in the school eleven wear white flannels. Hence, to get a place in the school eleven is in Harrow language to get your "flannels." The white flannel coat of the school eleven, with its brass buttons with the crossed arrows, has a curious flavour of the middle of the nineteenth century.

We do not seem to have any written records of cricket at Harrow earlier than the beginning of the century, but a picture, a copy of which is now in the New Speech Room, shows cricket being played at Harrow in 1772; and there can be no doubt that the game, then developing on village greens, was winning its way at Harrow to its present summer supremacy.

A match seems to have been played with Eton in

1800—the score is lost; we only know that Tom Lloyd, an Etonian of the day, "beat the Harrow boys off his own bat in one innings;" but "on that occasion he caught a cold which caused his death." And probably there were other earlier matches whose records are lost or at any rate undiscovered.

Another match was played with Eton in 1805, when Eton made 122 and Harrow only 55 and 65. But the game seems to have been between mere "picked-up" elevens, and not between the regular champions of the schools. Byron played for Harrow and made 7 and 2. It seems that he would not have played in the best eleven of the School.

But probably in those days the school eleven was not such a definite institution as it is to-day; colours or "flannels" at any rate were unknown. In 1818 there was another match, when Harrow won by 13 runs, and from 1822 onwards, with the exception of one or two years—in 1856 no match was played, and in 1857 the match played was irregular—the match with Eton has been played regularly.

From 1825 to 1854, in addition to the Eton match, Harrow used also to play a match with Winchester. Unluckily the Winchester match has been dropped, and although there is every wish on both sides to renew the game, there seems little prospect that it will be revived; the claims of cricket are already so exacting that to further increase the bounds of its empire, would disturb the balance of power altogether. The three schools used to play their matches all in one week—the first of the summer holidays—at Lord's,

and the proverbial uncertainty of the game was excellently illustrated in the year when Harrow beat Winchester, who beat Eton, who beat Harrow, all in one innings. When the matches came to end, Harrow had won 13 and Winchester 11. But the story that Harrow played Winchester for the honour of wearing dark blue and lost, must be dismissed as a baseless legend.

Since 1854 the one great event of the Harrow cricket year is the match at Lord's against Eton. At present, on the whole series of matches, Harrow is four wins to the good. Each side has had its runs of defeats and victories (in 1841 Eton had won twelve times to Harrow's five), and latterly a deplorably large number of games have been unfinished. At one time the disproportion of numbers between the schools was very great, especially in the forties, but the fame of Harrow cricket was never seriously eclipsed even in those days; history records the proud answer of a Harrovian to the enemy who asked how many boys there were at Harrow: "I don't know exactly, but we've still got *eleven*." But in truth Eton's numerical superiority has for cricketing purposes been to some extent apparent rather than real, as at Harrow there is no river with its powerful counter-attractions to draw boys away from the cricket field.

The Harrow and Eton match has many critics: there are the cricket pedants who find the cricket comparatively unscientific, and the fashionable crowds intolerable; there are the scholastic purists who object

to the interruption of school studies; there are the educational medico-psychologists who prophesy dismal things as to the over-excitement and over-strain of youthful nerves (our fathers had no nerves); but the match still goes on, and seems in no danger of discontinuance. Indeed, when all allowance has been made for fashionable follies, it is still no small event. It is played on the cricket ground with the greatest historical associations of any in England; many of the first men (not to speak of women) in England are looking on; the great pavilion is crowded with old cricketers; in the middle, on the grass are young cricketers, boys of sixteen, seventeen and eighteen, some with great ancestral names, some sprung from cricketing families, some with no introduction to the world but their own merits—but all of them working through the heat of the July day, and the long shadows of the July evening, every nerve, every muscle, for the honour of their school. And at every turn of the game, every stroke, every wicket, every miss, you can feel the thrill of the boys who are watching and working too in their own way with the players—and you can hear, harshly and loudly, sometimes, yet hardly too loudly, some six hundred voices cheer.

The records of the match have often been written in prose, and the stories of some of the more famous games have found a place in verses of Mr. Bowen. Of all the dramatic games, perhaps the most famous before the year 1900 was that of 1885. Eton went in first and made 265, a great score then for a school eleven, and even that score might well

have been larger had not R. H. D. Philipson been run out unluckily when backing up, by a sharp return which went off the bowler's hand into his wicket. The afternoon was already old when Harrow went in, and deep was the gloom when with only three runs made the first Harrow wicket fell. But then A. K. Watson joined Eustace Crawley, and the Eton bowling was gradually tamed and then smitten. Ye gods of cricket, how the ball flew! When stumps were drawn Harrow had scored 219 for one wicket, and defeat at any rate seemed out of the question. Next morning Lord's looked the same place, no rain had fallen, there was no visible change, but a different spirit was abroad. Harrow were soon all out for 324. Eton followed in; their batting also was tame and rather slow, and they were all out for 151; it was just five when Harrow went in with two hours to play, and 93 to get to win. Wickets soon fell, the best wickets. Crawley was out, Watson was out, Dent was out; the Eton bowling was deadly, the Eton fielding was close, and full of the spirit and dash of a winning team; the batsmen's nerves were not unshaken. The score-board at last marked 73 for seven wickets; a quarter of an hour was left to play. Then W. A. R. Young joined E. M. Butler. Young had been put into the eleven two years before, a boy in Eton jackets in the Lower Remove, for his bowling, but he had since grown into a steady though not a brilliant bat. Butler, the Harrow captain, had been playing a perfectly sound and steady game, and was now well set. A few minutes more (they were long minutes) and the chance of defeat

faded. Then a draw seemed probable. At last victory again became a possibility.

The game was a tie when what was thought to be the last over began; the first three balls gave no result; the fourth (then the last ball of the over) was hit to the on (it pitched to the off, and all the Eton field was on the off side) for four. E. M. Butler hit the ball; one of the London papers aptly said on the next Monday; "the match was won by a head, and that head was Butler's."

The match of 1900 is too fresh in the minds of everyone to need a description here; in its general features it resembled very curiously the match of 1885; in both matches Eton began with a good innings, and Harrow answered with one even better. In both matches Eton's second innings was far less successful than their first, and in both matches Harrow very nearly failed—in 1900 how nearly!—to accomplish what ought to have been a very easy task. On the other hand the dramatic change that followed when Carlisle was put on to bowl in Eton's second innings, and Whately (who did the hat trick) in Harrow's second innings, have no parallel in the match of 1885. But E. M. Butler found a worthy successor in R. H. Crake, a nephew of one who once won the Spencer Cup for the School, and as to A. Buxton, the bowler, who kept up his wicket for seven golden runs—what else should one of his name —*nec imbellem feroces*—have done for Harrow? It was a great match—won and lost in a great spirit. When it was over, Longman, the Eton Captain, came

to congratulate the Harrow captain, Cookson. That is the true spirit of the match, an object lesson in chivalry.

Harrow has produced many famous cricketers, and those who love the fascinating process of making out

Photo. *Hills and Saunders.*

CRICKET PRACTICE.

imaginary elevens could get together a formidable list of old Harrovians. It is only a few years ago that two old Harrovians, F. S. Jackson and A. C. Maclaren, were playing for All England. This is no small achievement for a public school in these days when the professional element is so strong at cricket.

Formerly, when cricket grounds were more irregular

than they are to-day, and marked by more distinct peculiarities, and when private schools were not cricketing academies, the public schools developed to some extent a style, or at any rate a stroke or two of their own, and a critic could tell a boy's cricketing nationality by the way in which he stood at the wicket, as one of Nelson's sailors could distinguish a ship's origin by the shape of her bow, or the cut of her sails. But these peculiarities tend to disappear in the general uniformity of modern cricket; and the distinguishing characteristics of a school are to be found less in the actual playing of the game than in the arrangements for playing, and for the coaching of young cricketers.

It is in this matter of coaching that Harrow has been fortunate beyond the lot of most schools. While Harrow has had comparatively little assistance from professional cricketers, there has been a regular succession of old Harrovians who have given time, care, and labour to the training of boys in cricket. It is only two years ago that the flags at Lord's were flying half-mast on the Eton match day in memory of I. D. Walker—"Loyal, wise, patient, in quiet friendship and in summer games he gave to the boys of Harrow sound teaching in manly play, and the example of an upright life."[1] Since his sudden death, as indeed before it, A. J. Webbe and M. C. Kemp have continued his work, and the School has had help from A. C. Maclaren and others.

It seems natural to speak of Robert Grimston, and Frederic Ponsonby, Earl of Bessborough, in connec-

[1] From the epitaph in the School chapel.

tion with Harrow cricket; but, at the same time, to suggest that what they did for Harrow was limited to the comparatively unimportant task of coaching cricket elevens, would be to give an utterly false view of their services to the School. They taught boys to play cricket, it is true, and to play the game in a manly, honest fashion, as the king of games ought to be played, but they also taught every boy who was ever touched by their influence—and many a boy who was a hopeless duffer at cricket was known to them and encouraged by them—lessons of courage, truth, gentleness, and good feeling that were not the least valuable things taught at Harrow. They were typical English gentlemen, and they helped others so to be. In many ways their characters were in striking contrast; the one Grimston, a Tory of the old school, the keynote of whose character was strength; the other, Ponsonby, of Liberal sympathies, gentle, cultivated, simple, kind. May their memory never be forgotten at Harrow, or if their memory must share the fate of other mortal things, at any rate, let their example be immortal!

FOOTBALL

Harrow has the immeasurable advantage of playing a game of football—or to use the more Harrovian phrase "footer"—peculiar to the School. Eton and Winchester have the same privilege, while most other schools have adopted either the system which began at Rugby, or the Association game which resulted from a comparison of different sets of rules.

The great development of football in the British Isles is purely modern; half a century ago and less football was the school-boys' game, and each large school naturally would have its own way of playing it. There was no central body like the Marylebone Club in cricket, no temptation to play matches of one school against another. The outside public ignored the existence of the game as completely as it now ignores marbles; old boys' football clubs were unknown, and the School took no credit to itself for the numbers of old boys who played football for their respective universities, and attained the new-born dignity of football "blues." These things have changed under modern conditions, and the existence of independent school games seems to be threatened from causes which did not exist for our forefathers. It is to be hoped that the Harrow game may long survive the attacks of the modern spirit; it was developed under local conditions; it has proved itself peculiarly fitted to the needs of the School; its peculiarities are enshrined in the words of many School songs—one of them the National Anthem of Harrow. It is true that its existence prevents matches with other schools—though they would be but a doubtful blessing—and also, to some extent, though not by any means fatally, hampers old Harrovians in playing under Rugby or Association rules. But the Harrow game exists for Harrow School and not for Old Harrovians.

The game is played by eleven players on each side; the usual formation is, two backs, five centre forwards,

Photo. FOOTBALL : A HOUSE MATCH. *Hills and Saunders.*

two right and two left wings. The ball is larger than the Association ball and heavier; it is shaped like a church hassock, with rounded ends and sides. The goals are called "bases" marked by high poles; a base is scored whenever the ball passes between the poles along the ground, or at any height above it.

If the ball touches a base pole no base is counted, and the result is the same if it passes over the pole in such a way that if the pole had been indefinitely prolonged it would have touched it. To decide between a base and a "poler," *i.e.*, a ball that touches or would have touched the pole, is the hardest task of the umpire.

One great feature of the game is that the off-side rule is strict; that is to say, no player on the same side as the boy who last touched the ball can take the ball on if he is nearer to the enemy's base line than the boy who last touched the ball; consequently, the boy who is dribbling the ball is naturally the foremost of his side, the others keeping behind him and "following up" in a pack. Another feature is, that it is allowable to catch the ball whenever it has not touched the ground since last kicked, provided that the catcher is not off-side. The catcher has to call "yards!" before the ball is knocked out of his hand; if he does so, he is entitled to run three "yards," or the length of three running strides and then kick. Most bases are got from free kicks off catches near the enemy's base, and so one of the great arts in the game is that of "giving yards" to your own side at the right moment; that is, turning round and kicking a

gentle catch to someone on your own side who is not in front of you. This is by no means an easy task with a heavy muddy ball in the face of a vigilant enemy.

The school eleven at football wear dark blue colours—from the analogy of cricket called "flannels"—but until a few years ago they were clad in wonderful black and magenta striped garments, a rather middle-Victorian scheme of colour. How those colours came to be chosen does not seem to be known; they had no artistic merit, no connection with any other side of school life, and they faded very rapidly. The school eleven play matches with different teams, usually composed of nobody but old Harrovians.

But the chief interest of football at Harrow lies in the house matches. House rivalry is keenest at football. The difference between the boys of different houses is most strongly marked when they have their football shirts on; the Harrow "footer" costume is a loose flannel shirt of the house colours, white duck knickerbockers and stockings usually, but not always, of the house colours. Boys who have definitely got a place in their house eleven wear a tasselled cap or "fez," other boys a plain flannel cap. In most cases, a house has fezzes of two or even three different patterns, though always of the same colours. The most honourable of these is the "match fez," worn only on house match days. As a rule the weaker houses do not give "fezzes"—these coveted honours lie in the gift of the captain of the house eleven—to the whole eleven, but the custom is for "Cock House,"

i.e., the champion house, and perhaps one or two more of the strongest houses, to give eleven fezzes. A boy who has his fez has a right to a place in the house eleven in the following year.

The October term is the football term, and it is then that the house matches are played. If the autumn be wet, the heavy clay of the football field is soon pounded into a slush, and great is the contrast between a house eleven swinging down the hill at about twenty minutes past two in all the splendour of match fezzes, and the same eleven toiling slowly up again after half past three, covered with the glorious mud of victory, or the no less honourable stains of defeat. In truth, a house match is a great game, and a boy is to be pitied who leaves Harrow without ever playing for his house. The game lasts an hour, its memory lasts a life.

The whole Harrow system of football is now a house system. On the three half holidays of the week each house has its own game, except when it is playing a house match, and of these games a certain number, about three a fortnight, are compulsory for all boys who are not so unfortunate as to be excused on medical grounds. The game lasts an hour. Public opinion enforces attendance at these games with rigour, and the head of the house deals with anyone who is so misguided as to shirk. On "whole school days" the game lasts only about three-quarters of an hour, and a different plan is followed. Two elevens from each house play friendly matches, not to be confounded with house matches, with two elevens from

another house; these games are called "second elevens" and "third elevens," although, in fact, the elevens playing are the first and second elevens of the houses. But no doubt the names come from the time when the first eleven of the house did not in fact take part. These games allow a house eleven the necessary opportunity of "getting together," and give a very fairly reliable sign of the comparative strength of the houses. On half holidays, beside the house games, there is one school game—called the Sixth Form game—for the twenty-two foremost players in the school, or there may be a school match. Formerly there were compulsory school games for everyone on three half holidays a fortnight, but these were found to languish, and were in time given up.

In the Easter term the chief interest in football lies in what are known as the "Torpid" matches between the different houses. These are matches for boys who have been less than two years in the School, and are an excellent system; they bring out young talent, and give the younger boys games with their equals in age and size, making them for the time the champions of the honour of the house. The "Torpids" are usually over by the middle of term, and football then gives way partly to "running" and partly to the School Athletic Sports.

Running and Athletic Sports

Of "running" a word or two should be said: boys "run" usually in pairs from after dinner to the time

when they are up to school on whole school days, or till "Bill" on half holidays. The costume is the ordinary football clothing, with light indiarubber shoes instead of heavy football boots. The object is to get out into the country as far as a boy can (Elstree is or was, a favourite "run") in the time the school rules allot him. And on a bright March afternoon a boy with legs hard from the football season, may be seen at many a mile's distance from Harrow. It is a healthy sport, good for lungs and staying power, and has in it something of independence and individuality which more organized games are without. At one time a system of house paper-chases modelled on the Rugby system was in force, but it had not a great vitality. Indeed, it was the joy of a malicious "hare"—usually the best runner in the house—to take the rest of the house, large and small, a course which only he, with his five minutes of start, could cover in time for Bill, and this led to complications with the authorities.

The School Athletic Sports are a more regular institution. In the old days the different races were run on the roads near Harrow, the most famous course being the mile on the Pinner Road—a short mile that, and with a finish slightly down hill, so that some wonderful performances were done, and the cautious editor of "The Field," used to query the times reported. But latterly all the races and other athletic "events" are held on the Harrow Town Recreation Ground, and the usual element of inter-house competition has been introduced, partly by a system of

marking for the different events, in such a way that the house whose members score the largest number of marks is "Cock House" at sports and partly by a tug of war between the houses.

RACKETS AND FIVES

Cricket and football, though by far the most important are not the only school games; indeed, the game in which Harrow has been successful beyond all other public schools is rackets. Since the Public Schools' competition was started, in 1868, Harrow has won the cup seventeen times, and has become the permanent owner of three challenge cups by three successive victories on three separate occasions, though of late years the superiority of the School has been less marked.

The causes of these victories are probably to be found in the fact that the minor game of "Squash," *i.e.*, rackets played in a small court, or often a yard only, with a hollow soft indiarubber ball and smaller racket, has always been popular in the school, so that every boy who has any turn for rackets gets an opportunity of developing his talents. There are several school squash courts, and every house has one or more yards where the game can be played, each yard having its peculiar features of windows and doors, with its own code of rules, usually giving advantage to a few accurate "placing" strokes. Not unconnected with the excellence of Harrow rackets is, or was, until recently, the comparative weakness of

Harrow fives. When nearly everyone played rackets in some form the interest in the sister game was comparatively languid. But of late years there has been great improvement in Harrow fives, and this year the School pair, in a friendly match that now seems to have taken its place as an annual institution, succeeded in beating Eton. The game played is the Eton game, with the step and "pepper-box."

Rifle Corps

Allied to the subject of the School games is the story of the School rifle corps. The corps was instituted under the influence of the great Volunteer Movement that followed after the Crimean War, and after a life full of the usual vicissitudes is now in a flourishing condition both in numbers and efficiency. Its numbers are about 250. The great difficulty that it has to contend with at present is the remoteness of the rifle range, and consequently the shooting of late years has not been up to the standard of more fortunate schools. In the old days the School eight was more often victorious at Wimbledon than any other school, it won the Ashburton Shield seven times between 1862 and 1870, and there seems no reason why, under improved conditions, some at any rate of those victories should not be repeated. The Spencer Cup—the prize for individual shooting—has been won seven times by Harrow, and in 1900 for the first time the school won the Cadet trophy. May this be an omen of future successes!

The list of old Harrovians serving in the war in South Africa contains over 400 names, and is in itself proof enough, if any is wanted, that the military spirit is strong among old Harrovians. The number of names in that list bears the highest proportion to the School numbers of any school in England, except Eton and Wellington only. But perhaps the true function of a school rifle corps is not to train future officers—that is the work of Sandhurst and Woolwich, but rather to insure that every boy passing through the school learns as part of his education the elements of drill, and, more important still, how to handle a rifle effectively. It is curious that there is in England so little effective recognition of the elementary duty of every subject to bear arms in the defence of his country; the object of education is to turn out good citizens; how can it be said that this is well done when the means of complying with an elementary duty of citizenship are left untaught? If every public school would secure that no boy left it incapable of using a rifle, an enormous benefit would result, without expense and without red tape, to the ultimate defensive resources of the country. It is, in fact, the non-military schools that most need a flourishing rifle corps, and in this connection it is interesting to notice that the corps at Wellington, with its military traditions, is one of the smallest of the public school corps. But perhaps it is to trespass on the ground of controversy to inquire why, if the public schools, or most of them, make football compulsory and cricket nearly so, there should be any insuperable objection to

making boys not only generally physically serviceable, but also directly competent for their country's service.

GYMNASTICS

A certain measure of gymnastic training is given to every boy at Harrow, and the School is represented by a gymnastic eight. It also sends competitors for the Public Schools' boxing and fencing competitions at Aldershot, and has been markedly successful in boxing. Teams from each house compete annually for a Challenge Shield for gymnastics, and there are boxing, fencing, and sabre prizes. But under Public School conditions gymnastics are always at a certain disadvantage when compared with the greater attractions of games in the open air. The gymnasium is to be found beyond the covered racket court, on the steps leading down from the school-yard westwards; beneath it is the school workshop, or "worker," where boys can get teaching in carpentering, and where many a well-made punt, or table, or "dumb-waiter" or more ambitious work in metal has been turned out.

DUCKER

This very short account of the out-door life of Harrow must not end without a word or two of the charms and the work of "Ducker." "Ducker" is Harrovian for "Duck Puddle," and all good Harrow boys will believe that the thing is as unique as the word. In old days—before 1810—the school bathed

Photo. *Hills and Saunders.*

DUCKER.

(The New End, from the clock-tower.)

in a "Ducker" not on the site of the present bathing-place; the change to the modern site was made under Dr. George Butler's auspices. The Harrovians of that early day seem to have sailed ships and fired cannon on the then Duck Puddle, not yet "Ducker," and not merely confined themselves to swimming. In truth, there was an element of danger in the swimming, or at any rate in the diving, of those days; witness the very sad story of the boy who was sent to Harrow to avoid the dangers of the river at Eton, but cramp, or the treacherous mud of the old Duck Puddle, claimed the tribute of his life. It is a story for a fatalist.

In those days, the primitive mud and water were shared with snakes and water-rats; some of the adventurous, not content with fighting these water monsters, would prefer a longer excursion to the Brent or Elstree reservoir. In 1848 Dr. Vaughan reformed this early bathing-place; bricks and slates replaced the mud, water was brought from an artesian well, dressing-sheds were put up, and a cottage for a caretaker. The "Ducker" of this period reached from the present entrance to the bridge; it was in 1881 that the great reforms were made. The expanse of water was nearly trebled, and many ingenious devices introduced for keeping the bath clean. The bath now lies in a great curve, surrounded by an asphalte path, backed by flower-beds. At one end is a clock-tower. The caretaker's cottage has been rebuilt, and is now of red brick, but this reform is of later date than 1881. Diving-boards and dressing-sheds abound.

The 1881 reforms were largely the work of Mr. A. G. Watson; the actual engineering was done gratuitously by Sir John Fowler, C.E.

Photo. *Hills and Saunders.*

DUCKER.

(Looking towards the bridge and the old end.)

Mr. Howson's verses best suggest the joys of "Ducker:"

> ". . . Dream away the hours with us,
> With a bun and towel basking
> *Puris naturalibus.*"

Indeed, soft turf, flowers, the sun of June on the water,

a large "Ducker sheet" or towel, and the traditional "Ducker" bun, all these things go to make a Capua which to abuse is easy, to shun altogether, impossible.

But "Ducker" is far from being a mere Capua; it is one of the best schools of swimming in England. All Harrow boys not excused for medical reasons are bound to "pass" in swimming by accomplishing a struggle of some seventy yards successfully. Besides the "pass" there is a sort of first-class certificate given, with the title of "Dolphin," for boys who can satisfy certain tests. A dolphin must swim about half a mile in nineteen minutes, with an exhibition of breast, side, and back stroke; he has also to dive under a hurdle during his swim, climb out on to a low diving-board and dive in again, and he begins his swim with a running "header." He has also at another time to save a "dummy's" life.

Beside the "Dolphins," there are "Ducks" and "Ducklings," *i.e.*, senior and junior boys who swim for their houses in inter-house races, and the Royal Humane Society give a medal for the practice and theory of life-saving. And there are school swimming races and other competitions also.

Once, in 1894, the School raced Eton at swimming and beat them. They have also defeated Charterhouse. Indeed, a large artificial bath, such as Ducker, with well-organized competitions and exercises, produces as a rule a better crop of swimmers than mere casual swimming in a river.

Photo. *Hills and Saunders.*

PETERBOROUGH ROAD.

CHAPTER VII

HARROW SONGS

IF a Harrovian were asked what is the special contribution that his school has made to the welfare of the community of schools of which it is a member, and the permanent benefit of the education of England, the answer would surely be the Harrow songs. Harrow songs have developed in a remarkably short space of the School history; the earliest dates only from 1864, and yet there are many schools into which they have penetrated in a material form, if songs can be materialized into a song-book; and probably there

is no school which has not caught something of their spirit. They began in decorous Latin, fit language for the reverential praise of a historic school, but the modern spirit that has banished Latin from diplomacy and law refused to sing only in a learned tongue. In 1867 Mr. Bowen wrote the first school song in English, Mr. Farmer set the words to music; since then Mr. Bowen, Mr. Robertson, Mr. Howson, and others, with Mr. Farmer's music till 1885 and afterwards Mr. Eaton Faning's, have done into song almost every action of the School life. Indeed, it seems a superfluous and a thankless task to put together mere pages of prose for the purpose of giving a picture of the history, the life, and the deep and permanent influence of the School: these things are better done by the poet than the historian. Homer and Hesiod made the Greeks a heaven and a national tradition; speculations as to the commissariat of the Trojan war are the halting contribution of Thucydides. The persevering reader knows by this time the date of Lyon's charter, and the time of his death; he has passed in review the solemn line of Headmasters, and one or two distinguished Harrovians; he does not know, and the poet alone can tell him the true meaning and the realities of the School life.

And yet, as the poetical history of Harrow introduces not a few characters and incidents that are omitted from the School records, perhaps some connected account of the School mythology (it is hard to be driven to a word that seems to suggest a distinction from history) may be useful, even in prose, to non-

Harrovians. They must know then that the greatness of the School was first foreshadowed in prehistoric ages,

"In the days of old ere the world grew cold,
When the Universities
To Wimbledon sent their mandrils bold
And learned chimpanzees:
Then stern papas were gorillas
And all the naughty pets
Who now torment their fond mammas
Were good little marmosets.

Chorus. And sometimes still, try as hard as I will,
I dream of the vanished joy
When the palms grew green on the top of the hill
And I was a monkey boy.

And:

"Harrow boys then, whether monkeys or men,
Were as they will always be;—
There wasn't a doubt that nine out of ten
Would be found at the top of the tree."[1]

Subsequently, some time immediately after the end of the heroic age, the nine Muses, after wanderings in which they seem to have anticipated both Columbus and Robinson Crusoe, settled at Harrow, where, for a time at any rate, their position must have been a sinecure.

"Wearied with wandering, puzzled with pondering,
Then they came here;
This is their mountain, though as to their fountain
That 's not so clear;

[1] "In the days of old," by the Rev. James Robertson.

But what just as nice is, there's Fuller's [1] with ices
And ginger beer;
And now to the Muses, no hill that they use is
One half so dear." [2]

But on the advent of John Lyon (mythology gives no countenance to the pre-Leonine theory), the same Muses doubtless inspired him with a love of learning, and they or some other benign influence sent him a dream of a prophetic nature.

"—Lyon dreamed, and saw in dream
His race of sons to follow." [3]

Soon after this dream, Lyon, full of briskness and freedom, applied to Queen Elizabeth for a charter. He seems to have gone near offending the Queen by a rather too pedantic adherence to the precepts of the muse of oratory, but the Queen granted the charter, proposed to Lyon that he should teach bad little boys verse and prose, and showed an intelligent anticipation of the future in including in the charter certain permanent rules of the game of cricket, coupled with a not obscure threat to make a violent use of the royal prerogative.

"Queen Elizabeth sat one day
Watching her mariners rich and gay,
And there were the Tilbury guns at play,
And there was the bold sea rover:
Up comes Lyon, so brisk and free,
Makes his bow, and he says, says he,

[1] *Obsonator ille valde deflendus.*
[2] "Heroes Angelic," by the Rev. James Robertson.
[3] "Fairies," by E. E. Bowen.

'Gracious Queen of the land and sea
From Tilbury Fort to Dover.'

. . . . . .

"'And this is my charter, firm and free,
This is my royal, great decree—
Hits to the rail shall count for three
And six when fairly over:
And if anyone comes and makes a fuss,
Send the radical off to us,
And I will tell him I choose it thus,
And so will the bold sea rover!'"[1]

Note. Distinguished strangers making speeches at Harrow will please *not* quote from this song the words "Speeches are things we chiefly bless When once we have got them over." It has been done too often.

On the first day of the existence of the School the colour of the school ribbon was definitely determined by the excellent conduct of that one of the two boys then composing the School who wore a blue ribbon, and the unsatisfactory behaviour of the other, whose ribbon was red. It will be noticed by antiquarians that this tradition points to the existence of a school building earlier than that constructed by the Governors after the deaths of Lyon and his wife.

"Lyon, of Preston, Yeoman, John,
Many a year ago,
Built, on the hill that I live on,
A school that you all may know;
Into the form, first day, 'tis said,
Two boys came for to see;
One with a red ribbon, red, red, red,
And one with a blue,—like me!"[2]

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[1] "Queen Elizabeth," by E. E Bowen.
[2] "Lyon of Preston," by E. E. Bowen.

After Lyon's death the School, which King James I. had painted with the school colour, passed into the hands of a Bishop who was not an early riser. At this time the tedium of school life was relieved by the presence of a school official who seems to have had no very definite duties, but who assumed, apparently by royal licence, the style of "Saint." This person's family name was Joles. An unfortunate incident connected with the pronunciation of the Headmaster's title led to the dismissal of this official, and the revocation of his licence.

> "When time was young and the school was new
> (King James had painted it bright and blue),
> In sport or study, in grief or joy,
> St. Joles was the friend of the lazy boy,
> He helped when the lesson at noon was said,
> He helped when the Bishop was fast in bed;
> For the Bishop of course was master then,
> And bishops get up at the stroke of ten."[1]

The next event recorded is characteristic of the reign of Charles II. In that reign the boy who got the Gregory Prize (it is uncertain if this be the medal for Latin prose or the Gregory scholarship of £100 a year for four years[2]) married a prepossessing shepherdess and went milking with her. The lady had previously

[1] "St. Joles," by E. E. Bowen.

[2] On this point the commentators take different views. It is pointed out, on the one hand, that marriage on the strength of a gold medal would have been a highly imprudent adventure, while it may well have been in those simple ages that £100 a year for four years would have started the young couple in life. And the lady seems to have avowed a preference for the prize rather than the individual. On the other hand, it is urged that

rejected the offers of a monitor, a captain of a cricket eleven, and a Latiner. The marriage ceremony seems to have taken place not at the Parish Church but on the level country, perhaps near the London and North Western Railway Station.

"She was a Shepherdess, O so fair,
Many a year ago,
With a pail and a stool and tangled hair,
Down in the plain below;
And all the scholars would leave their play,
On merry King Charles's own birthday,
And stand and look as she passed that way,
And see her a-milking go:
But none, she said,
Will I ever wed,
But the boy who gets the Gregory prize,
And crosses his *t*'s and dots his *i*'s,
Down in the plain below." [1]

Frivolities of this kind however were little to the taste of the next generation. Rodney and Bruce, "who travelled far," imparted a sterner tone to the school, and one unfortunate survivor (the ancestor of a modern Harrovian) with Carolean sympathies had to import fellow-revellers from the metropolis.

"Then to Rodney, grandpapa's grandpapa
Said, 'Rodney, sailor boy, up away!
And with marbles and with tops, fa la la!
'Mid the merry folks from town pass the day.'
But Rodney, sailor boy, 'No,' said he,
'Brace tackles, and avast, and alas!

---

the romantic recklessness of the Restoration would have preferred a milking-stool and a gold medal to more prosaic means of support.

[1] "She was a Shepherdess," by E. E. Bowen.

No marbles and jollity for me ;
I have got to beat the French and de Grasse !'"[1]

After this incident there is a break in the tradition and silence rules until the beginning of the nineteenth century—but here we have passed out of the region of romance and the reader who still hungers for information must betake himself again to history.

The School songs are not merely records of the School mythology, they represent every side of the School life. To quote them here, and to attempt to appreciate them by their mere printed words, is to look in a natural history museum for the beauty of a humming-bird. The songs to be judged fairly must be heard sung at a school concert or a "house-singing," when the life and motion of the School reflect and give fresh colour both to the words and to the music. But there is one non-historical song which the common consent of all Harrovians has made the National Anthem of Harrow, and it is even more than that; for the song of a great public school is for the whole nation a permanent possession. These are the first and the last verses of "Forty Years On."

"Forty years on, when afar and asunder
Parted are those who are singing to-day,
When you look back and forgetfully wonder
What you were like in your work and your play,
Then it may be there will often come o'er you
Glimpses of notes like the catch of a song,
Visions of boyhood shall float then before you,
Echoes of dreamland shall bear them along.

[1] "Grandpapa's Grandpapa," by E. E. Bowen.

Follow up! Follow up! Follow up!
Till the field ring again and again
With the tramp of the twenty-two men,
Follow up! Follow up!

"Forty years on, growing older and older,
Shorter in wind, as in memory long,
Feeble of foot, and rheumatic of shoulder,
What will it help you that once you were strong?
God give us bases to guard or beleaguer,
Games to play out, whether earnest or fun,
Fights for the fearless, and goals for the eager,
Twenty and thirty and forty years on!
Follow up!" etc.[1]

Music at Harrow has a character of its own: unkind critics might perhaps say that the more it develops its peculiar characteristics the less is it to be accounted music. Harrow has developed singing in unison as the great feature of her music, and thus has treated music rather as a means for the strengthening of enthusiasm for the School and giving a touch of poetry to its daily life, than as a separate object of study or devotion. This characteristic development was the work of John Farmer. For twenty-three years, from 1862 to 1885, Mr. Farmer gave his life to Harrow. For the first two years he held no official position, but from 1864 onwards he was the musical instructor of the School. Perhaps no man ever made so much of a position of which most men would have made so little. Mr. Farmer did not merely teach music. He modified profoundly the whole life of the School. It is mainly to him that Harrow owes the vigorous unison of the singing in Chapel and the heartiness of the school concerts. It was he who

[1] "Forty Years On," by E. E. Bowen.

introduced the practice of "house-singing," *i.e.*, a system under which he visited every house in the School once a fortnight at the least, had the boys assembled in the dining-hall for an hour in the evening, and made them one after the other sing (or talk) a verse of some school song or national ballad, the whole house joining in the chorus. House-singing is one of the most delightful of all the school memories of an old Harrovian. The inimitable vigour with which Mr. Farmer led the revels; his jokes, always manly and good humoured; his keen enjoyment and his spirits always boyish; the ready energy of the boys to follow his lead; few things in school life could work more effectively for good. Mr. Eaton Faning has continued the practice, and it may now be taken as one of the permanent institutions of Harrow. There is a competition every year in unison singing between sets of twelve boys chosen from the different houses.

It would, however, be unfair to treat singing in unison—house-singing and the singing of school songs—as the only form of music known to Harrow. The School musical society is vigorous in the promotion of what may be called the more legitimate growth of music, and at the school concert at the end of every term the instrumental music and part-singing give evidence of their careful cultivation at Harrow. The new musical schools already mentioned have done much for the more scientific study of music, and there are yearly house competitions (rivalry between houses is always the means to excellence) in madrigal and glee singing.

CHAPTER VIII

THE SCHOOL FESTIVALS

IN the Harrow year there are two chief feasts, one is Speech Day, the other Founder's Day. The one is the celebration of the School as it exists, the other is the commemoration of the past history of the School, and the day of pilgrimage of old Harrovians. Speech Day is in July, usually the first Thursday. Founder's Day is also a Thursday, usually the second in October.

The history of Speech Day, as we know it, is that it was instituted by Dr. Heath in 1772, after the abolition of the old arrow-shooting. Originally there were three Speech Days—one in each of the months of May, June, and July. The arrangement by which the speeches are rehearsed once before the School and once before the town may be a survival of the three days originally instituted. And besides Speech Day proper there is the curious ceremony known as Governors' Speech Day, when the Governors come down and are addressed by the head of the School in a long "Contio" in Latin, wherein the events of the school year are recorded, and sometimes efforts are made to wake the generosity of "praesides ornatissimi."

When Speech Day first was instituted it was, as its name implies, a day for the public recitation of speeches

only; the performances were almost all oratorical monologues, though occasionally some pieces would be recited, *e.g.*, out of Virgil,[1] and later out of Shakespeare, in which one speaker followed another. But the dramatic element seems to have been absent, and prize compositions were not recited nor prizes given. Latin, English and Greek were the languages used. The performances took place in the old Dancing School until the old Speech Room was built in 1820. Dr. George Butler, of all Headmasters beyond the ken of the present generation, seems to have given most attention to the speeches; he was himself a finished speaker, and did his best to make the boys so. It was under him that a speech by Spencer Perceval's son was not spoken "on account of the assassination of his father," as a MS. note to the Speech Bill has it. Two of the bills of old Speech Days may be of interest, and will be found in Appendix D.

Gradually the speeches have been modified to suit modern taste. The drama has to a great extent supplanted pure oratory. Latin has fallen almost into disuse, though one might have supposed *a priori* that one or two passages from Plautus, if not from Terence, would bear acting, and scenes from French plays have been introduced. At one time a German scene was acted, but that seems to have gone the way of Latin. The chief dramatic performances then are Greek, French, and English—Greek keeping its place because

[1] There is a tradition that Byron was to speak Drances, but shrank sensitively from the allusion to his deformity that he felt in the words "pedibusque fugacibus istis."

the greatest comic writer of any age or people wrote in it. Indeed that a scene or two in a tongue utterly unknown to the majority of the audience,[1] acted without scenery and with only such primitive "properties" as a hearthrug or walking-stick, by boys in the evening dress of the latter end of the nineteenth century—that such a scene should arouse almost more amusement than any other, must surely bring comfort, even in Hades, to the spirit of the great Athenian.

Of English scenes there is a great variety; Shakespeare or Sheridan—himself once a speaker at some early Harrow speeches—are the usual sources, while some of the best performances of late years have been the French plays, of which the list is most catholic. A few declamations are still retained, and occasionally are the most successful items of the programme. It is hard for an outsider to believe that acting is possible without any scenic aid and in tail coats, but the tradition of Harrow is in this respect very stern and conservative, and it is wonderful what good effects enthusiasm, and often real genius for acting, can produce, in spite of the material difficulties in the way. Beside the acting and the declamations there is in the modern Speech Day programme the recitation or reading of certain parts of the prize compositions of the year and the giving of the School prizes. These prizes are always handed to the successful boys by the Headmaster, and tradition requires of him a few apt

[1] A Speech Day audience is mainly composed of boys' "people," the majority female; distinguished strangers and boys in the School understand Greek.

words of speech. The "speeches" fill the latter half of the morning and the early afternoon; then follows a late lunch for visitors, with post-prandial oratory. One ceremony should be noticed: as distinguished guests leave the Speech Room, the head of the School, posted at the top of the Speech Room steps, calls for three cheers for each fortunate individual in turn, and the School gathered below make the appropriate answer. The Speech Bill of 1900 will be found in Appendix D.

The celebration of Founder's Day in October is of less antiquity. The order of the day is at present (1) two football matches in the afternoon between the first and second elevens of the School and two elevens of old Harrovians; (2) a service in Chapel, ending with a sermon usually preached by some old Harrovian; (3) a dinner given by the Headmaster to as many old Harrovians as the hall of his house will hold,—usually graced with the presence of a Governor, and followed by a reception in the Vaughan Library; (4) a gathering of old Harrovians for the singing of school songs. This last is semi-official.

Dr. Wordsworth was the founder of Founder's Day; to him belongs the credit of the first celebration. The date—the second Thursday in October—he fixed no doubt with a reference to the date of John Lyon's death, the 11th of October. He instituted the service, without a sermon, soon after the building of the first school chapel, and seems to have borrowed the form of the service, including the great lesson, "Let us now praise famous men," from the

commemoration service at Trinity College, Cambridge. This form includes the reading by the Headmaster of the list of the Benefactions of the School.[1] One of the hymns sung is one of Catherine Winkworth's translations from the German,

> "Our house was built in lowly ways,
> But God looked down upon her."

The other hymn is one written by Dr. Montagu Butler. The sermon was added by Dr. Vaughan, and was in his time usually preached by himself or some assistant master. In Dr. Montagu Butler's time the dinner and reception were instituted, and the sermon came to be preached in general by some distinguished preacher, not a master and not necessarily a Harrovian. The football matches seem to have been played from the earliest time of the celebration of the day. A long-standing custom in the Headmaster's house prescribes the necessity of the Sixth Form inviting all other boys in the house to tea on Founder's Day, as the Hall is taken up by old Harrovians. The whole celebration is naturally far more homely than the pomp of Speech Day, but to many old Harrovians it stands in the place of a College Gaude, and revives the strength of ties that absence and time might otherwise render weak.

[1] This list will be found on page 96.

APPENDICES

APPENDIX A

ON THE WORDS "DE NOVO ERIGERE" IN THE CHARTER.

I CANNOT help thinking that this phrase has been interpreted by the advocates of a pre-Leonine school in a sense which the words, when read fairly with their context, do not bear. The words only occur in the *recital* of the Charter: "Cum dilectus subditus noster Johannes Lyon . . . in animum induxit quandam scholam grammaticalem de uno Pedagogo et Subpedagogo infra villam de Harrowe supra montem in comitatu nostro de Middlesex *de novo erigere creare et in perpetuum stabilire.*" Now this reads to me like conveyancer's verbiage: *creare* and *de novo erigere* are only meant to express the same idea. Further, it may be doubted whether, even if standing alone, *de novo erigere* would mean "to erect anew," *i.e.*, to restore, rather than "newly to erect." This Charter Latin is a language by itself, and in particular its use of *de* is anything but classical. For instance, in the passage quoted, *Scholam . . . de uno pedagogo* means "a one-schoolmaster school," the whole phrase is merely adjectival. And if for *de novo erigere* we read *novam erigere*, the theory of an older school, of which John Lyon's was a restoration, could never have been built upon it. Again, in the *grant* of the Charter, the words are, "*volumus concedimus et ordinamus . . . quod de cetero sit et erit una Schola grammaticalis . . . ac Scholam illam de uno magistro seu pedagogo ac uno subpedagogo seu hipodidascolo pro perpetuo continuaturam* ERIG-

IMUS ORDINAMUS CREAMUS FUNDAMUS AC STABILIMUS." There is no *de novo* here. Surely if John Lyon were continuing or restoring an earlier school it is here that we should expect to find a reference to it.

APPENDIX B

LYON'S ENDOWMENTS

THE value of the land settled by Lyon is given in a pamphlet published by the Harrow Vestry in 1833 (now in the Vaughan Library) as £179 6*s.* 8*d.* in 1590. I do not know on what authority these figures are given; they do not seem to include all the land at Marylebone, and obviously there is some confusion in the arrangement: lands at Walden (in Essex), "Minmes," Barnett, "Kilborne" and Paddington, are all grouped under "Rents of Preston." On the other hand both the Bill in Chancery of 1611, and the answer of the Governors (both recited in the order made by Lord Ellesmere in the Chancery suit, which order is printed in the same pamphlet as if it were one of Lyon's Statutes!!) give the yearly value of the school land (including, as I read it, the land settled for road repairing) at £138, and until the authority for the figures £179 6*s.* 8*d.* appears, it seems to me that, as between the two figures, £138 must be taken to be the more accurate.

But even so we are not free from difficulty. The total of the payments to be made by the Governors under Lyon's Statutes is £110, and beside these payments they have to apply the Kilburn and Marylebone rents, which seem to amount to £56, on road repairing. This would give a total of £166 as being the figure that Lyon estimated his lands as being worth. But in his thirteenth Statute, when dealing with the building of the school, he certainly assumes that the

annual value of *all* the endowments exceeds by little £113 6*s.* 8*d.*, as he seems to think that it is doubtful whether there will be any overplus of three years' rents after spending £300 on building, and twenty marks a year on poor children's teaching. Again, the Governors had only a licence by the Charter to hold lands up to £100 in clear annual value. Such a limitation is not infrequently disregarded in course of time, but in this case it seems to have been overstepped within twelve years of the grant of the Charter. Apparently the Crown was entitled to the lands by which the £100 was exceeded, but slept upon its rights, though had it asserted them, presumably the lands devoted to road repairing, as being the last given to the Governors, would have escheated, not the lands settled for the benefit of the school.

The following is a list of the payments to be made under Lyon's Statutes, not including the road repairing:

	£	*s.*	*d.*
School master (salary)	26	13	4
„ (fuel)	3	6	8
Usher (salary)	13	6	8
„ (fuel)	3	6	8
Charcoal for scholars' fuel . . .	3	6	8
Sermons	10	0	0
Sexton, for tolling bell	0	6	8
Poor householders	20	0	0
Scholars' exhibitions	20	0	0
Two overseers at 30*s.*	3	0	0
Collector	1	6	8
Governors (six at 13*s.* 4*d.*) . .	4	0	0
Dinners for Governors . . .	1	6	8
	£110	0	0

Something must also be allowed for the value of the fuel to be supplied in kind for the scholars.

The translation of these Elizabethan figures into contemporary money values is of the very greatest difficulty. According to the evidence given to the Public Schools' Commission (see their Report) by the late Professor Thorold Rogers, in order to arrive at the purchasing power of money in 1559-1568, as compared with 1863, the Elizabethan figures should be multiplied by four. But the Professor refuses to give any opinion on the question of the *equitable ratio*, except that the multiplier would be a higher number. And indeed it is obvious that, quite apart from questions of the relative money prices of commodities, the entire change of social conditions and of standards and habits of expenditure, introduces an element that defies accurate calculation.

In 1795 the income of Lyon's estate is given as £669 (see Lysons' "Environs of London," vol. ii., p. 582), and in 1818 as about £700 or £800 (Carlisle's "Endowed Schools," vol. ii., p. 145). In 1833 the introduction to the pamphlet above referred to states that the Kilburn and Marylebone estates "which forty years ago did not produce £100 per annum, are now, in consequence of being nearly covered with houses, supposed to produce an annual income of at least four thousand pounds." But this, of course, was for the roads. In 1867 the roads seem to have got £3,500, the school about £1,100.

It is worth while remarking that Emmanuel College, Cambridge, suffers similarly from a gift for road repairing. But no one can blame a Founder's memory for an inadequate appreciation of social conditions three hundred years after his death. A lawyer will remember that the repair of highways is one of the objects included as charitable by the preamble to the Statute, 43 Eliz. c. 4.

APPENDIX C.

TABLES OF WORK AT DIFFERENT PERIODS OF THE SCHOOL HISTORY.

I. 1785-1805.

"Week's Business in Dr. Drury's Time," extracted from Dr. Longley's Harrow Note-Book (from Thornton's "Harrow School and its Surroundings.")

Days.	Hours.	Monitors and Upper and Lower VI. Form.	Form V.	Shell or Remove.	Form IV. 3 removes.	Form III. 3 removes.
Monday, whole school day.	½ past VII.	Repet^{ns} & Verses shown up.	Repet^{ns}	Do. the quantity rather less, by Mr. B. Evans.	Repetns. Selecta, ex Ovid.	Reptns. Ovid, etc.
	½ past VIII.	Virgil's Georgics.	Greek Testament.		Greek Testament, construe and parse.	
	XI.	Greek Testament.				
		Virgil's Æneid, abt. 35 lines.	Do.			
	I.	Dinner.	Do.			
	III.[1]	Homer abt. 35 lines.	Do.		Turseline (?)	
	V.[2]	Scriptores Romani, some what more y^{n} a page.	Do.		Verses given out.	
		Thesis (*vivâ voce*) for a Latin theme.	Do. by Mr. Bromley			

[1] 3 in summer, 2 in winter.

[2] Out at 4, in again at 5.

Tuesday, whole holiday.	IX.	Bill, *i.e.*, the Boys of all the Upper School called in the School; the Lower School separately by one of the Assistants.				The monitor's exercise given up on the Tuesday, was supposed to procure the Tuesday's holiday.
	XI.	Do.				
	I.	Dinner.				
	II.	Bill.				
	IV.	Do.				
	VI.	Do. The Master *occasionally* and the Assistants in rotation, every night, call Bills at the several Boarding Houses.				Upper boys' exercises looked over every morning in their presence and at other spare times.
Wednesday whole school day.	½ past VII.	Repetns. the Virg. or Homer of Monday; the rest of the day the same as Monday. Set Translation and Essay alternately.	Do.	Do.	Repetn. Greek Grammar. Ovid, Metam. Particle or Greek Reptn. alternately. Farnaby (?) Set Particles.	*Private Tutors.* Rev. Mr. Slade, Duke of Dorset. Rev. Mr. Birch, Lord Herbert. Rev. Mr. Blackall, Lord Plymouth.
Thursday ½ holiday.	½ past VII.	Rep[n] Homer of Wednesday. Translation shown up.	Do.	Do.	Reptn. and show up Translation.	*Boarding Houses.* Miss Maxwell. Mrs. Leith. Mrs. Armstrong. Mrs. Griffiths. Rev. G. Evans. Mr. Reeves. Mr. Bowen.
	XI.	Script. Graec. 40 lines. Set Lyrics of Greek Verses.			XI. Terence.	
	II.	Bill.			Do.	
	IV.	Do.				
	VI.	Do.				

Days.	Hours.	Monitors and Upper and Lower VI. Form.	Form V.	Shell or Remove.	Form IV. 3 Removes.	
Friday, whole school day.	½ past VII.	Repetns. Monday's Virgil.	Do.	Reptn. Map every Fortnight.	Repn. Show up Particles.	
	XI.	Demosthenes, etc.		XI. Cellarius (?)	Farnaby (?), Map, Guthries (?)	
	III.	Repetns. of Wednesday's Virgil.		III. Repetn.	Gram. Gk Gram. exp^{d}	
	V.	Horace, Satires. Set Verses.		V. Horace, Satt.	Ovid construed. Verses set.	
Saturday ½ holiday.	½ past VII.	Repn. Verses shown up.	Do.	Do.	Repetn. Grk. Grammar.	
	XI.	Grotius de Ver: Xtiana Rel: Verses explained. Bills.			XI. Monita Xtiana. Do.	
Sunday.	VII.	3rd Form. Script. Histy.				The boys are locked in during summer at ½ past eight; in winter at 6.
	IX.	4th Form. Gk. Test. Bill.				
	XI.	Church.				
	II.	Sixth Form. Reading.				
	III.	Church.				
	VI.	Bill.				

[It will be seen that this curriculum is practically entirely classical.]

II. 1829.

Week's business under Dr. Longley, extracted from Dr. Longley's Harrow Note-Book. (Thornton, "Harrow School and its Surroundings.")

Sixth Form.

Monday.	½ past VII.	Repetn. Friday's Horace. Look over Lyrics.
	XI.	Horace, Odes. 60 lines.
	III.	Homer, 50 lines. Modern History.
	V.	Historia Romana, 50 lines. Set Theme.
Tuesday.		Bills at IX. XI. II. IV. & VI.
Wednesday,	½ past VII.	Repetn. Monday's Homer. Look over Verses.
	XI.	Virgil's Aen., 50 lines. Extracts fm Roman Histy.
	III.	Euclid & Vulgar Fractions.
	V.	Poesis Graeca 50 lines. 4 pages of Melkin's Greece. Set Translation or Essay.
Thursday,	½ past VII.	Repn. Wednesday's Virgil. Look over Theme.
	XI.	Thucydides. Set Lyrics. Grecian Antiqus & Chronology, etc.
	¼ past XII.	Modern History Lecture.
Friday.	½ past VII.	Repetn Monday's Horace. Look over essay.
	XI.	Demos. de Coronâ etc. 50 lines. Grecian Antiqs & Chronology, etc.
	III.	Greek Play.
	V.	Horace, Sat. or Ep. 4 pages of Melkin's Greece. Set Verses.
Saturday.	½ past VII.	Scholarship Gk Testament. Beausobre (?) etc.
	XI.	Thucydides and Hist. Romana alternately.
Sunday.	VIII.	Epistles to Romans & Hebrews. Newton on Prophecies. Articles of Church of England.

Fifth Form.

Classics and Exercises nearly the same as 6th Form. The Divinity—The Acts of the Apostles, Paley's Evidences and Well's Geography of N. T.

APPENDIX C. 1829 (*continued*).

		1st School.	2nd School.	3rd School.	4th School.
Upper and Lower Shell.[1]	Monday.	Reptn.	Virgil or Horace.	Homer or P. Graec.	Hist. Romana.
	Wednesday.[2]	Reptn. & Verses.	Do.	Do.	Corn. Nepos.
	Thursday.	Reptn. & Theme.	Xeno. Anabasis.	None.	None.
	Friday.	Reptn. & Transn.	Geography.	Geography.	Horace Ep. or Satt.
	Saturday.	Rept. & Lyrics.	Grk. Test.	None.	None.
	Sunday (VIII.)	St. Luke's and St. John's Gospels.	Watts' Scripture History.	Do.	Some Treatise on Evidences.
Fourth and Third Forms.[1]	Monday.	Reptn. Short Ovid.	Grk. Test.	Do.	Turseline (?).
	Wednesday.[2]	,, G. Gram.	Ovid.	Say Grk. Gram.	Farnaby (?).
	Thursday.	,, G. Gram.	Ovid or Virgil.	None.	None.
	Friday.	,, Virgil or G. Gram.	Farnaby (?).	Geography. Maps looked over.	Ovid.
	Saturday.	Farnaby (?).	Cæsar or Monita (?).	None.	None.
	Sunday.	St. Matthew's & St. Mark's Gospels.	Do.	Wake's Catechism.	Do.

[1] The full curriculum of each Form is given in the original, but the differences are trifling.

[2] Tuesday was a whole holiday.

[It will be seen that this curriculum is more "modern" than Dr. Drury's in admitting: (1) "Euclid and Vulgar Fractions," Sixth and Third Forms, one hour a week. (2) Modern History. (3) Geography. (4) An Essay, apparently English. (5) Considerably more Divinity, with some lessons on the Evidences of Christianity.]

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APPENDIX D.

SPEECH BILLS OF 1785, 1812 AND 1900.

HARROW.

PUBLIC SPEECHES.

Thursday, July 7th, 1785.

Thackeray.	Micipsa ad Jugurtham.	*Ex Sallustio.*
Cooke.	In Catalinam.	*Ex Cicerone.*
Burton.	Catalina ad Exercitum.	*Ex Sallustio.*
Griffith.	The Garland.	*Prior.*
Gurney.	Gnatho.	*Ex Terentio.*
Coulcher.	Darius ad Milites.	*Ex Q. Curtio.*
Steuart.	Tiresias.	*Ex Horatio.*
Garnier.	Samson Agonistes.	*Milton.*
Crofts.	Iphigenia.	*Ex Euripide.*
Medlycott.	In Antonium Philipp. II.	*Ex Cicerone.*
Graham.	Ode to Madness.	*Penrose.*
Astle.	Dido.	*Ex Virgilio.*
Francis.	Adherbal ad Senatum.	*Ex Sallustio.*
Mr. Maude.	Isaiah, Chap. XIV.	*Mason.*

This is the earliest Speech Bill that the School possesses.

HARROW.

PUBLIC SPEECHES.

May 14, 1812.

Curtis.	Alexander ad suos.	*Q. Curtius.*
Drury.	Memmius ad Quirites.	*Sallustius.*
Jobling.	Henry IV.	*Shakspeare.*
Edridge.	Prince of Wales.	
Gordon, Sr.	Latinus.	*Virgilius.*
Platt, Sr.	Drances.	
Strickland.	Turnus.	

Perceval, Majr.[1]	The Bard.	*Gray.*
Long, Sr.	Galgacus ad suos.	*Tacitus.*
Sperling.	Adherbal ad Senatum.	*Sallustius.*
Fiott.	Hail, Holy Light.	*Milton.*
Knatchbull, Sr.	T. Q. Capitolinus ad Pop. Rom.	*Livius.*
Grant.	Ode to Adversity.	*Gray.*
Hedley.	In Catilinam.	*Cicero.*
Lloyd.	Cato.	*Addison.*

[1] A MS. note to the School's copy of this Bill runs : "not spoken on account of the assassination of his father."

HARROW SCHOOL, 1900.

SPEECH BILL.

Demosthenes speaks to the Athenian soldiers, at the Siege of Pylos. 425 B.C. — *Thucydides* ... BARNES MA.

LATIN HEXAMETERS ... ... *Sicilia* ... ... BURROUGHS

LATIN ELEGIACS FOR THE JONES MEDAL BURROUGHS
Translation from E. S. Tylee, "Lord Roberts."

LATIN ESSAY FOR THE PEEL MEDAL ... BURROUGHS
Jusne suffragii quam plurimis dari oporteat, quaeritur.

SCENE 1.

M. de Saint-Florimond (the false Champignol)	*Feydeau and Desvallières.*	VERNEY
Le Capitaine		MONRO
Le Caporal		LYON
La Fanchette		BURROUGHS
Le Prince		SMITH MAX.
Badin		EYRE
Soldats		MANN SEN.
		BARNES MA.
		ELLIOTT
		COLBECK
		WALFORD
		DAVIS
		HOARE SEN.
		COOKSON MAX

Speech on the Representation of the People Bill, and the Redistribution of Seats Bill, 31st May, 1866 ... ... *Lowe* HOARE JUN.

GREEK PROSE FOR THE BERESFORD HOPE PRIZE ... ... ROWLAND

Translation from J. R. Green, "A Short History of the English People."

SCENE II.

M. de Saint-Florimond (the false Champignol)	*Feydeau and Desvallières*	VERNEY
Le Capitaine		MONRO
Badin		EYRE
Le Prince		SMITH MAX.

GREEK EPIGRAM FOR THE OXENHAM PRIZE BURROUGHS

παθήματα μαθήματα

LATIN EPIGRAM FOR THE OXENHAM PRIZE BURROUGHS

Medio tutissimus ibis.

Charles Surface	*Sheridan.*	MANN SEN.
Sir Oliver Surface		BURROUGHS
Careless		LYON
Moses		VERNEY

SCENE I.

Charon	*Aristophanes.*	MANN SEN.
Dionysus		BURROUGHS
Xanthias		VERNEY
Frogs		BARNES MA.
		ELLIOTT
		COLBECK
		MONRO
		WALFORD
		DAVIS
		SMITH MAX
		EYRE
		HOARE SEN.

LATIN PROSE FOR THE GREGORY MEDAL ... BARNES MA.

Translation from Goldsmith, "The Vicar of Wakefield."

SCENE II.

Charon		MANN SEN.
Dionysus		BURROUGHS
Xanthias		VERNEY
Frogs	*Aristophanes.*	BARNES MA.
		ELLIOTT
		COLBECK
		MONRO
		WALFORD
		DAVIS
		SMITH MAX.
		EYRE
		HOARE SEN.

ENGLISH ESSAY FOR THE ARTHUR MACNAMARA PRIZE ... ... BURROUGHS

Shakspere as a Comedian.

GREEK IAMBIC VERSE FOR THE MAVROGORDATO PRIZE ... ... BURROUGHS

Translation from Beaumont and Fletcher, "The False One," Act II. Scene I.

LATIN ALCAICS ... ... BURROUGHS

Carmen Saeculare.

EXTRA PRIZE ... ... BARNES MA.

(For being Second in various Competitions.)

THE REV. C. H. PRIOR'S PRIZE FOR DIVINITY ... ... BARNES MA.

NEELD MEDAL FOR MATHEMATICS ... ... CHITTOCK

PRIZE FOR PROBLEMS ... ... CLAY

BAKER MATHEMATICAL PRIZE ... ... STRONG

PRIZE FOR ELEMENTARY MATHEMATICS ... {CLAY / RHODES} AEQ.

BOTFIELD MEDAL FOR MODERN LANGUAGES (GERMAN) ... ... NEWMAN.

LORD BATTERSEA'S PRIZE FOR TRANSLATION INTO FRENCH ... ... NEWMAN

LORD BATTERSEA'S PRIZE FOR TRANSLATION INTO GERMAN ... ... STARKEY

EARL FORTESCUE'S PRIZE FOR MODERN LANGUAGES (FRENCH) ... ... MIDGLEY

THE FRED WATKINS FIFTH FORM PRIZES FOR LATIN PROSE ... ... 1. JAMES, 2. HEBERT

THE GEORGE BEDDINGTON PRIZE FOR PROFICIENCY IN PHYSICS... ... ... ENGLISH SEN.

THE GEORGE BEDDINGTON PRIZE FOR PROFICIENCY IN CHEMISTRY ... ... CHITTOCK

MR. E. H. PEMBER'S PRIZES FOR LATIN AND GREEK ... ... ELLIOTT, ROWLAND (AEQ.), HEBERT (Fifth Form)

MR. E. H. PEMBER'S PRIZES FOR GRAMMAR AND PHILOLOGY ... ... BINGHAM (Lower School)

VISCOUNTESS STRANGFORD'S PRIZES FOR KNOWLEDGE OF GEOGRAPHY ... ... JOHNSON SEN., ROSE SEN. (Fifth Form), JAMES (Lower School)

FIFTH FORM PRIZE FOR KNOWLEDGE OF SHAKSPERE ... ... COMINGS

MR. BRISCOE EYRE'S PRIZE FOR MUSIC ... BURROUGHS

MR. YATES THOMPSON'S PRIZES FOR ART ... ... 1. THORNYCROFT, 2. TREGONING SEN., 3. GORDON MI.

ADMIRAL COLOMB'S PRIZE FOR AN ENGLISH ESSAY ON A NAVAL SUBJECT ... ... BARNES MA.

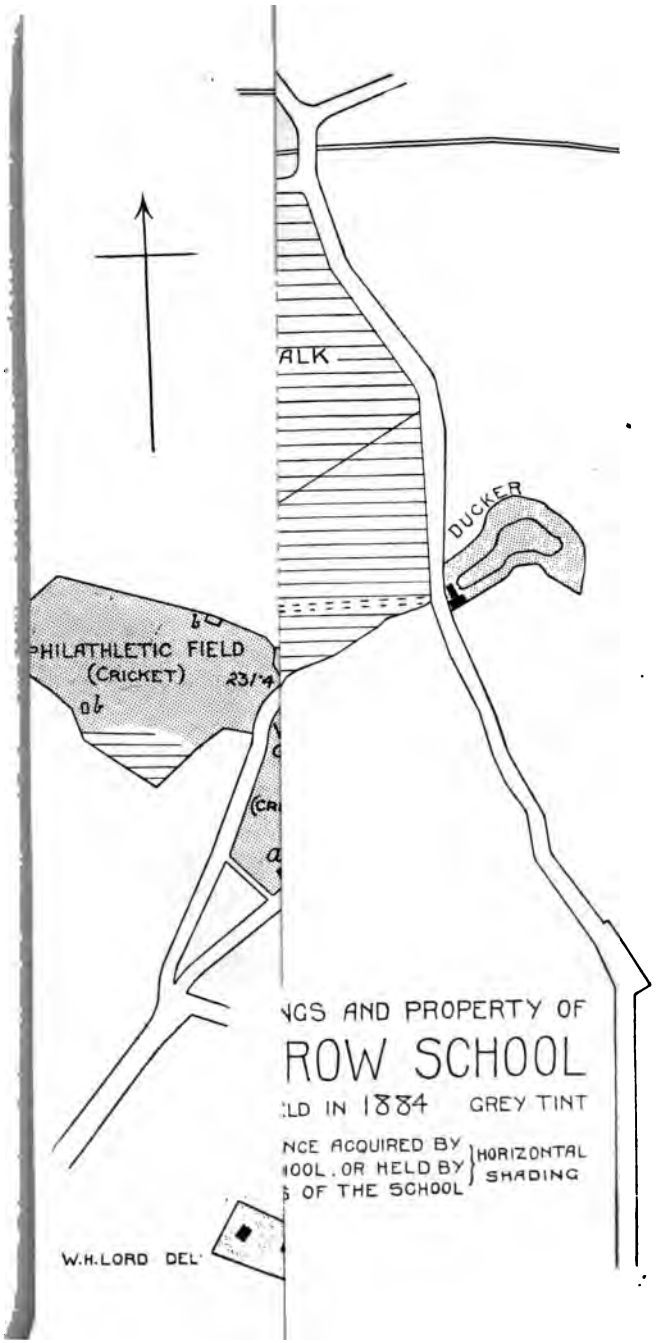
MR. J. E. BOURCHIER'S PRIZES FOR MODERN HISTORY AND ENGLISH LITERATURE 1. ELLIOTT, 2. HOBSON SEN., ROSE SEN. (Fifth Form), SOMERVELL (Lower School)

LADY BOURCHIER'S PRIZES FOR READING ... ... 1. MANN SEN., 2. VERNEY, 1. ROBERTS, 2. BARNES MI. (Fifth Form and Lower School)

THE HON. ION KEITH-FALCONER'S "KINTORE" PRIZES FOR KNOWLEDGE OF THE HOLY SCRIPTURES ... ... 1. BARNES MA., 2. EYRE, JAMES (Fifth Form), MILNER WHITE JUN. (Lower School)

The Storming of the Redoubt: an incident in the Crimean War ... ... *Kinglake* BRAY

(Young Anstruther was a Harrow boy.)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INDEX

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